THE SACRED DOCTRINE OF DIVINITIE, GATHERED

out of the word of God, and comprehended in two volumes

WHEREOF THIS FIRST VOLVME, containeth a description of all that holy Doctrine according to the rules of Art: with a Treatise concerning *the olde Testament, or the Promise.*

THE SECOND IS TO CONTAINE A LARger explication of the former doctrines: With a discouerie of the most principall Heresies and errours *contrary thereunto.*

This Wisedome shall strengthen the wise man more, then ten rulers that are in the same citie. Eccles. 7. 19.

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1613.

BIBLIOTHECA·BODLEIANA

see note at beginning of volume

Epistola Dedicatoria.

AD REVERENDISSIMVM IN CHRISTO PATREM, *GEORGIVM*, DEI GRATIA *ARCHIEPISCOPVM CANTVARIENSEM*, TOTIVS ANGLIÆ PRIMATEM.

AGricola est Latia qui Græca voce *Georgus*,
Abba Pater *Solymis* vox veneranda pijs,
Lingua tibi *Adami* dat patris nomina prisca,
Agricolæ nomen Lotio sancta dedit:
Agricola vt Pater est, Ager est Ecclesia Christi,
Dum colis hanc vera voce *Georgus* eris:
Abba Gregis Pater est, animæ qui pabula donat,
Pascis Ouile Dei, Pastor es ergo Gregis.
Vt binis linguis fœlicia nomina gestas,
Sic gemini fœlix nominis omen habes:

Accipe quo ritu peragebant orgia priſci,
Patres qui clari ſanguine Martyrij:
Hæc nobis Patres renouarunt Myſtica ſacra,
Martyrio quorum terra Britanna rubet:
Quorum vera fides horum orgia vera fatendum,
Sic placeant ritus vt placet alma fides:
Hinc caulæ Chriſti redeat pax alma, faceſſant
Iurgia, lis, rixæ, diſſidijq; lues:
Pacis amor caulæ nobis fuit anſa laboris,
Vt proſit, Triadis numina celſa precor.

Tuæ Celſitudinis

obſeruantiſſimus,

Jo: Gordonius

THE SACRED DOCTRINE OF DIVINITIE GATHERED OVT of the Worde of God.

THE FIRST BOOKE OF DIVINITY *concerning God.*

CHAP. I.

Of God: the Father, the Sonne, and the Holy Ghost.

DIuinity is a doctrine of [a] glorifying God. Wherfore there [b] be two parts. One that concerneth God as he is in himselfe: the other, concerning God in Christ.

[a] Iohn.7.18.
[b] Iohn.17.3.

God is *Iehouah*, three persons.

Iehouah (which is Beeing or Perfection it selfe) signifieth a nature that hath all good and perfect things in a most perfect & incommunicable manner.

The perfect things in God (beside [c] Life, [d] vnderstanding, and [e] will, without which, no perfection can be) are Holinesse and Blessednes.

[c] Psalm.84.2.
[d] Ps.94.9.10.
[e] Dan.4.25. Rom.9.19.

[*] Holines is the [f] purity of his nature, from whence commeth a [g] righteousnesse in all his waies. Specially seene to vs in foure chiefe and principall vertues: Which in the

[*] Esay 6.3.
[f] Abac.1.13.
[g] Psalm.11.7.

Scripture you shall finde for the most part to goe by couples or payres.

The first couple are [h] kindnes and truth.

Kindnes [i] in being ready to bestow all good things.

Truth, [k] faithfully to performe whatsoeuer he speaketh.

The other conple are [l] Iustice and Mercy, flowing from the former.

Iustice, to [m] render to euery one his due.

Mercie, [n] in being ready to helpe in time of neede.

This is the holinesse of God and his righteousnes coming from it. Blessednes [o] is his [p] all-sufficiency of things that make one happie, and standeth in [q] kingdome and power or glory.

Kingdome is his [r] soueraignty of commanding whatsoeuer hee will.

Power, [s] his ablenes to doe whatsoeuer hee commandeth.

Glory comprehendeth al the excellencies of his person: as wisdome [t] & other graces of the mind: strength, [u] comelinesse and beauty, [x] gratiousnes or an amiable and louely nature, a complete furniture of [y] riches, [z] honour, and of all kinde of [a] pleasures and delights.

These are the perfect things themselues: his perfect and incommunicable manner of hauing of them, is Infinitenes and Eternity.

Infiniteneſſe, [b] whereby he is without circumscription, and therefore of a most [c] single nature (that whatsoeuer is in God, is God himselfe) [d] inuisible & [e] incomprehensible.

Eternity, whereby he is without [f] beginning or ending, and [g] therefore of himselfe vnchangeable.

This is it we meane by Iehouah, who vpon all that hath beene said, is nor can be but one.

The three persons are, each of them, that [h] one Iehoua, diuersly [i] subsisting, and are [k] the Father and the Sonne, or the Holy Ghost.

The Father is a person which [l] hath begotten the sonne.

The sonne is a person begotten of the Father.

The

[h] Exod.34.6. Psalm.25.10.
[i] Psalm 145.9.
[k] Psalm.89.33. 34.35.
[l] Psalm. 116.5. & 145.7.8.
[m] 1.Pet.1.7.
[n] Lam.3.21.
[o] 1.Tim.6.15.
[p] Gen.17.1.
[q] Matth.6.13.
[r] 1.Tim.6.15.
[s] Luke.1.37.
[t] Iob.12.13.
[u] Psalm.93.1. & 96.6.
[x] Exod.34.6.
[y] Phil.2.6.
[z] Psalm.16.11.
[a] Ier.23.13.
[b] Iohn.4.24.
[c] 1.Tim.5.17.
[d] 1.Tim.6.16.
[e] Psal.90.2.& 102.25.26.27. 28.
[f] Malach.3.6.
[g] Deut.6.4.
[h] Iohn.1.1.&.8 13.14.15.16. 17.18.&.14 16.
[i] Math.28.19. 1.Iohn.5.7.
[k] Iohn.1.18.
[l] Iohn.15.16.

The holy ghost is a person [m] proceeding from the Father and the sonne.

[m] Ioh.15.16.

CHAP. II.
Of the purpose of God.

GOd being thus in his nature and Persons most glorious, hath further embroidered himselfe in glory by two notes of excellency which he taketh to him, [a] kingdome and honour.

[a] Matth.6.10.

Kingdome [b] is that whereby hee doth exercise an absolute soueraignty towards others. The order whereof, answerable to the relation betweene the persons themselues is [c] from the father in the Sonne, by the holy Ghost, to whom is attributed the [d] immediate doing of them.

[b] Psalm.135.6. & 115.3.

[c] 1.Cor.8.6. Hebr.1.2.

[d] 1.Cor.12.11.

The kingdome of God hath two parts, [e] purpose and workes.

Iob.26.13.

[e] Eph.1.11.

Purpose [f] is his decree before all times of euery thing.

[f] Acts.15.18.

CHAP. III.
Of Creation.

THe [f] works of God are the execution of his purpose. And are creation and prouidence.

[f] Eph. 1.11.

Creation [g] is his making all things of nothing, finished in sixe daies, and was of [h] euery creature in excellency of perfection.

[g] Gen.1.

[h] Gen.1.31.

[i] Eph.1.12.

CHAP. IIII.
Of Prouidence.

Prouidence is his gouerning of the things created.

CHAP. V.
Of the Law of God, where of Holinesse and Righteousnesse.

SO much of the kingdome of God: the [a] honour is that his will be done, for the doing whereof the reasonable crea-

[a] Math. 6.10.

creatures, ([b] Angels and men) were created after his own image or likenesse, that is, in holinesse and righteousnesse, [c] they in a greater, we in a lesse measure.

Holinesse is a conformitie of the [d] whole strength of nature, vnto the will of God.

Righteousnesse is a [e] conforming of [f] all our actions, with that [g] whole strength vnto his [h] will; to [i] euery thing with so much the greater strength, as the dutie doth more excell.

[b] Luke.5.26. Gen.1.26.27. Eph.4.24. [c] Mark.13.32. Gal.1.8. [d] Rom.8.2. [e] 1.Thes.5.23. [f] Gal.3.10. Iam.2.10. [g] Deut 6.5. [h] Rom.12.11. Colos.3.23. [i] Matth.22.38.

CHAP. VI.

Of the first table of the Law: and of the first Commandement.

OF [k] this conformity there be two parts, Piety and Iustice.

Piety [k] is of the immediate duties to God, whereof this is the whole: that we haue God to be our God.

The parts are two.

One to [c] cleaue vnto him, [d] louing, *reuerencing, [e] fearing, [f] beleeuing, [g] trusting, and [h] hoping in him, from whence arise [i] patience and [k] humility.

The other, to [l] worship him, which worship comprehendeth all kind of seruice, publike and priuate. One principall part whereof is [m] prayer, both petition for the obtaining of good things, or turning away of euill, and thanksgiuing for all we doe enioy. A peece also of this seruice, when iust cause requireth, is [n] swearing and [o] cursing by his name, making our vowes [p] vnto him, and by Lottery [q] to commit into his hands the successe of our doubtfull affaires.

[k] Rom.1.18. Tit.2.11. Matth.22.37. 38.39.40. [k] Matth.22. [c] Matth.22.37 38. [d] Deut.6.3. *Eccles.5.1. [e] Leuit.19.14. [f] Numb.20.12. [g] Psalm.22.5.6 [h] Psalm.38.8. [i] Iob.13.5. [k] 1.Pet.5.6. [l] Matth.4.10. [m] Psalm.50.15 [n] Deut.6.13. [o] Nehe.10.30. [p] Psalm.50.12. [q] Prou.16.33.

CHAP. VII.

Of the second commandement.

TO the worship of God, two things doe belong, a holy manner of worshipping God, and a holy rest.

The

The manner standeth in obedience and reuerence.

Obedience is the worshipping of him [a] according to his commandement.

[a] Deut. 12. 32. Math. 15. 9.

CHAP. VIII.

Of the third Commandement.

REuerence is a [a] religious affection in the worship of God, whereunto are requisite [b] preparation and [c] humiliation: and when neede is, both [d] fasting to quicken vs to petition in the acknowledgement of our vnworthines and wants, and [e] feasting to expresse our thankfulnes for his benefits.

[a] Deut. 28. 58. Numb. 30. 2.
[b] Eccl. 4. 17. & 5. 1.
[c] Esay. 66. 2.
[d] Esay. 58. 4.
[e] Esth. 9. 17. 18. 20. 31. Zach. 8. 19.

CHAP. IX.

Of the fourth Commandement.

THis is the manner of Gods worship, a holy rest is the sanctifying of a time vnto his seruice, which (beside other times, as occasion shall be offered in a family, or for ones selfe apart, ought (ordinarily) to be in [a] the morning and euening of euery day: for Church-meetings on such dayes and times of the day as may stand with the conuenicncy of that Church. But of necessity one whole day in seuen is thus to be kept holy, both with [b] publique & priuate [c] exercises. In which number the duties of [d] brotherly loue, as distributing to the poore according to Gods blessing vpon vs; visiting of the sicke, helping our neighbour or any thing that is his, in their distresse, come also to be reckoned, when they are done as works of mercy.

[a] Psalm. 92. 2. Exod. 29. 38. 39
[b] Acts 13. 14. 15.
[c] Reu. 1. 10.
[d] Mark 2. 27. Acts. 20. 9.

This [e] day in the first institution was the seuenth day from the creation, and called the Sabbath day, beginning on the [f] euening of the day before, when the creation of the world was finished.

[e] Gen. 2. 1. Exod. 20. 10.
[f] Gen. 1. 31.

CHAP. X.

Of the second Table of the Law, and of the fifth Commandement.

[b] Matth.22.39. IVstice followeth, which is of the duties [b] among our selues: and is, Honor; or the generall duties of loue.

Honor is a performance of duties in respect of a degree: first, among vnequalls, from inferiors to their superiours, and contrariwise. As

To all Superiours in yeeres, knowledge or howsoeuer else, [d] reuerence in acknowledging the good things wherein they are preferred & making our vse of them, the notes of which reuerence, are rising vp before them, giuing them the place, and honour of speaking first, &c.

[d] Iob.32.6. 7. Leuit.19 32. [e] Ephe.6.5.6.7. 1.Pet.2.13. 14. Rom.13.1.2.3. 4.5.

To them in authority, [e] Subiection in a ready submission to their gouernment, and obedience voluntarily to doe what they command, or when it cannot with a good conscience be done, patiently to beare the punishment.

Heb.13.17. Ephe.6.1. Ephe.5.22.23. 24.25. [m] Rom.13.7. 1.Tim 5.17.18 1.Cor.9.4.5.6. 7.8.9.10 13.14.

To publicke authority of Magistracy and the ministery, supplying of [m] charges and other necessaries, for the execution of their office: and a defending of them in the same.

Touching them in priuate authority.

[k] 1.Cor.7.36. 37.38. [l] 1.Tim.5.4.

To parents, not [k] marrying without their consent, and in their necessities to [l] relieue them.

Colo.3.22.23. 24. [g] 1.Pet.3.17. 1.Cor.7.3. [h] 1.Cor.11.7. [i] 1.Tim.3.11.

To maisters faithfull seruice.

To husband and wife, each [g] from other mutuall helpe & due beneuolence. The wife also to [h] represent her husbands vertues, and to [i] saue that which he bringeth in.

[n] Tit.2.3.4. [o] Iosh.24. Iob.29.15. [p] Rom.13.3.4. [q] Psal.123.2. Lamen 4.20. 2.King.4.18.19 20. Gen.20.16.

Againe from all Superiours, a [n] good example of graue and wise cariage, and vsing of the things wherein they are preferred, to the others benefit.

From them in authority, first, [o] instruction of their inferiors in the things of God, and of their speciall callings then [p] due recompence of good or euil actions, and [q] lastly protection from wrongs.

From publicke authority. That is to say, from magistrates

ſtrates, [c] maintenance as well of true religion, as of peace and honeſty of life.

From the Miniſtery, [b] publicke teaching.

From priuate authority, [r] prouiſion of foode and raiment, [f] familiarly to teach their inferiors, and in prayer to goe before them.

From both the parents to [x] apply their children to that they are fit for, and to [y] prouide for them, from the [z] father, to name the childe: from the mother, [a] to nurſe it.

From [t] maiſters, due reſpect of their ſeruants trauailes.

[u] From husbands, cheriſhing of their wiues with all entier affection.

Secondly, it is of equalls one vnto an other, in [d] louing, honouring, doing of good to all, but cheefly to ſuch as by the bond of [e] nature, or [f] profeſſion of the ſame faith, are more neerely linked to vs.

And laſtly towards our ſelues, the [g] maintaining of our honeſt credit, and [h] ſober eſteeming of the graces we haue receiued.

[c] 1 Tim. 2.2.
[b] Rom. 12.6.7.8
[r] Prou. 27.27. Prou. 31.15.21
[f] Gen. 18.19. Eph. 6.4.
[x] Pro. 20.11. 22.6.
[y] Gen. 42. 2. Cor. 12.14.
[z] Luc. 1.62.63.
[a] 1. Tim. 5.10.
[t] Deut. 15.31. 24.15.
[u] Eph. 5.25.
[d] Rom. 12.10.
[e] 2. Tim. 3.1.2.
[f] Gal. 6.10.
[g] Mat. 25.16.
[h] Rom. 12.3.

CHAP. XI.

Of the ſixth commandement.

THe generall duties of loue, are thoſe, that are without reſpect of degree, and reſpect the perſon or Condition: Perſon, as Mercy and Chaſtity.

Mercie is of the duties that touch the preſeruation of ones perſon: where the ſpeciall vertues that lead vs by the hand, to the keeping of this commandement are meekeneſſe and kindneſſe.

[b] Meekeneſſe in a gentle and [c] peaceable diſpoſition, [d] ready to depart from ones right, [e] ſlow to wrath, [f] and patient to endure wrongs.

Kindnes in a [g] louing diſpoſition and [h] helpfulnes vnto other, not onely forgiuing [i] offences, but recompencing [k] good for euill.

[b] Matth. 5.5.
[c] Pſal. 34.14.
[d] 1. Cor. 6.7. Gen. 13.8.9.
[e] Prou. 19.11.
[f] Eph. 4.31.
[g] Mat. 5.44.
[h] Leuit. 24.17. 19.10.
[i] 1. Sam. 25.28.
[k] Gen. 23.3.4.

CHAP. XII.

Of the seuenth Commandement.

a 1.The.4.3.4.5
b 1.Cor.7 2.

CHastity is of the duties that touch the a puritie of ones person, both soule and body: and that as well in single life, as in the state of mariage, which b God hath instituted for a remedy against vncleanneſſe.

The two preseruatiues of Chastity, are Modesty, & Temperance: Modesty which keepeth a comely shamefastneſſe in c words, d countenance, e gesture, f apparell, and other things.

c Eph 5 3.4.
d 2.Pet 2.14.
e Esay 3.16.
f Tit.2 3.

Temperance which is a moderate and sober vse of lawfull pleasures, especially in g meats and drinkes, and in the h vse of marriage.

g Luke.21.34.
h 1.Thes 4.4.
1.Tim.4.3.4.

CHAP. XIII.

Of the eighth Commandement.

THose respecting ones condition are of the good things belonging to the person, and are vprightneſſe and contentedneſſe.

Vprightneſſe is to holde a lawfull course in dealing about them, and standeth in right and truth.

b Ephe.4.28.
c 1.Cro.21.22, 23.24.25.
d Leuit.25.42. 46.
e Prou.21 17.
f Rom.12.13.
g Leuit.25.32.
h Luk.6.34.35.
1 Pet.4.9.

Right which is in dealing iustly: both for the meanes of comming by them, b that it be by lawfull c purchase or d descent: and in the vse of them, to doe it e frugally and liberally, by a cheerefull f communicating of them al, both in g giuing and h lending, one branch whereof is i Hospitalitie.

CHAP. XIIII.

Of the ninth commandement.

b Mith.10.16.
c Zach 8.16.
d 1.Cor.13 7.
Matth.1.18.19.

TRuth, which is in dealing faithfully, as b Prudence in iudging aright: c simplicity in speaing and doing the truth; Charity, to d take things in the best part &c.

CHAP.

CHAP. XV.

Of the tenth Commandement.

THis is vprightnes, Contentednes is to [b] rest fully satisfied with that which God bestoweth: [c] reioycing in an others good, as in our owne, which is the top and perfection of loue.

[b] Heb.13.5. 1. Tim.6.6.8. Phil.4.11.12.
[c] Rom.12.15.

CHAP. XVI.

Of the Couenant of Works.

RIghteousnesse thus set foorth in his seuerall parts and branches, hath of Gods [a] free goodnes a reward belonging to it, (whereupon the same called the Law, or couenant of workes;) as contrariwise a punishment in his [b] Iustice to those that sinne against it: both [c] more or lesse, as the righteousnesse or sinne aboundeth.

[a] Luke.17.10.
[b] Rom.6.23.
[c] 1.Tim.2.13. Math.21.22.23. 24.

The reward is blessednes, which is the hauing of all things that make the creature happy, and standeth in [d] the fruition of Gods loue, or from thence comming, a coniunction and communion with him.

[d] 1.Iohn.1.3.

Coniunction is the [e] enioying of his personall presence.

[e] Matth.18.10.

Communion is a [f] participation (in some sort) of his blessednes both [g] kingdome power and glory.

[f] Gen.1.26. Colos.3.10.
[g] Math.6.13.

CHAP. XVII.

Of the fall of Angels and Men, and of their punishment.

IN this righteousnesse as well Angels as men (in our first parents *Adam* and *Eue*) liued for a time being thereby blessed: but [a] left vnto themselues, they quickly fell away, and so became subiect to the punishment.

[a] Iam.1.17. Eccles.7.29.

First, of the [b] Angels some onely fell, but [c] a great multitude, one named [d] Sathan or the Deuill, the chiefe ringleader of the rest.

[b] 2.Pet.2.4. Iude vers.6.
[c] Luke.8.30.
[d] Reu.12.9. Matth.25.41.

e 1. Tim. 5. 21. The Angels that fell not are e supernaturally vpholden from all danger of falling.

f Gen. 3. 1. After, by f Sathans temptation of *Eue*, and through her
g Rom. 5. 1. of *Adam*, they and in them g all man kind did fall in a sinfull and cursed estate. The punishment to them both
h Gen. 2. 17. Eph. 2. 1. 2. 3. h is double, contrary throughout, one to the holines and righteousnesse, the other to the blessednes before described.

This punishment by the great patience and long sufferance of God, and in his singular mercy to make a way for the redemption of mankind is so qualified, that the vttermost and most extreame furie of it, is put off to a certaine day which we call the latter day, whereupon grow two degrees of this sinfull and cursed estate, for either it is in part onely, or in the fulnesse of it.

r Gen. 4. 11. Iohn. 3. 18. r Gal 3. 22. That in part onely is proper to men r during this life: whose sinfulnesse heere is a totall r corruption of their naturall integrity vnto all vnrighteousnes, though not in the highest pitch thereof.

s Iohn. 3. 36. t Rom. 2. 4. 5. Ierem. 28. 13. u Esay 28. 13. x Eph. 2. 17. 19. & 4. 8. Their cursed estate is,

First, the s wrath of God vpon them, so farre that all things, not t blessings onely, but his very u graces turne to their ruine.

Secondly, x separation from his presence.

e Iob. 5. 22. 23. f Colos 1. 13. Heb. 2. 14. Thirdly, losse of our former soueraignty, and consequently of our power, insomuch as both the creatures are become our e enemies, and we f slaues to Sathan.

a Deut. 28. 15. to the end. z Deu. 28. 28. 29 y Gen. 2. 25. with Gen. 3. 7. b 1. Cor. 15. 43. Gen. 31. 6. 19. Fourthly, all kinde of a calamities, z ignorance, y, shame, b infirmitie, c sicknes, and in the end d death, which is the separation of soule and body.

c Deu. 28. 21. 22 27. 35. 59. 60. 61 d Gen. 2. 17. h Rom. 1. 18. i Gen. 9. 6. k Gen. 9. 3. l Gen. 3. 17. 18. Rom. 8. 20. Yet in all this some reliques of former dignity doe remaine: namely, in the minde, h common principles of good and euill (sparks of that light of nature) and some seeds of conscience, which notwithstanding are wholly sinfull, and serue onely to make men vnexcusable: in the i body, a kind of maiesty, in the k whole man, a certaine soueraignty that keepeth in awe the bruite creatures.

The l creature heere, through the fall of man, receiueth an

an empaire of his first perfection.

So much of that which is in part: The fulnesse of this curse falling vpon a bare creature, not able to beare the brunt of it, crusheth him downe into [m] hell [n] for euer, which is called damnation, and draweth after it the full height and top of al iniquity, hatred of God, obstinate vnrepentance, finall desperation, and such like.

This againe is particular or generall.

Particular, which is in [o] a lesse measure of fulnes till the latter day: and lighted on the [p] Angels that fell, forthwith vpon their fall, yet so as many times it pleaseth God to giue them some [q] release, suffering them to dwell in the ayre, and to roame throughout the world, that so they may bee [r] instruments to worke his pleasure heere among vs, vpon [s] men it lighteth in soule presently after death.

Generall, which is in a [t] greater measure of fulnes, both to the Angels that fell, and to men in their whole person, [u] soule and body, whose bodies for that purpose God will raise vp at the [x] latter day.

A miserable change of such men as then are liuing, shall bein stead of a death, and rising from it.

And of this punishment [y] both Angels and men shal [z] in that day receiue their doome.

The [a] creature is then also subiect to an vtter abolition.

[m] Luke 8.31.
Luke 16.23.
[n] 1. Thes. 1. 9.
[o] 2. Pet. 2. 4.
Iude vers. 6.
Reuel. 11. 18.
[p] 2. Pet. 2. 4.
Iude vers. 6.
[q] Luke. 8. 31.
Mat. 8. 30.
[r] 1 King. 22. 21. 22.
Reuel. 26 7.
Iob. 1. 12.
2. Cor. 12. 7.
[s] Luke. 16. 22. 23.
1. Pet. 3. 19.
[t] 2. Pet. 2. 4. 9.
Iude vers. 6.
[u] Io. 5. 28. 29.
[x] Io. 9. 39.
[y] Mat. 25. 41.
1. Cor. 6. 3.
Iude vers. 6.
[z] Acts 17. 31.
[a] Rom. 8. 21.
2. Pet. 3. 13.

THE SECOND BOOKE OF DIVINITIE CONCERNING CHRIST.

CHAP. I.
Of Christ the Mediator.

THis is the ſumme of that doctrine which wee haue concerning God as he is in himſelfe: the other followeth concerning [a] God in Chriſt: [*] Chriſt is in one [b] perſon the [c] Sonne of God, and very [d] man (conceiued of a [e] Virgin) [g] mediatour betweene God and men, [h] ſo appointed of his Father [i] euer ſince the fall of *Adam*, whereupon the ſame is called the [k] Couenant of Grace, and confirmed by the death of him that made it, hath alſo ẏ name of a [l] Teſtament, which being [m] alwaies one and the ſame in ſubſtance, is neuertheleſſe diſtinguiſhed or diſtinctly to be conſidered in the [n] old & the new Teſtament. The old teſtament was the couenant through Chriſt to come, the publiſhing whereof was called the [o] Promiſe. The newe Teſtament is the couenant through Chriſt, already come, the [p] ſonne of *Marie*. The publiſhing whereof is called the [q] Goſpell.

[a] 2.Cor.5.10.
[*] Matth.1.16. Luke 2.11.
[b] Coloſſ.2.9. Heb.2.16.
[c] Matth.16.16 Rom.1.4.
[d] Rom.1.3. Gal.4.4.
[e] Luke.1.30.35 34.35.
[g] Heb.12.24. 1.Tim.2.5.
[h] Iohn 3.16.
[i] Iohn.8.56. Reu.13.8.
[k] Ier.31.31. Gal.4.24.
[l] Heb.9.16.
[m] Heb.13.8.
[n] Ier. 31.31.32. 33.34. Heb.8.13.
I keepe mee (where any difference is) to the new Teſtament, and the times vnder the Goſpell. The olde Teſtament or the Promiſe, you haue in a treatiſe by it ſelfe.
[o] Acts 13. 12. Gal.3.17.18.
[p] Matth.1. Luke 1.
[q] Acts.13.32. Mark.1.1.

CHAP.

CHAP. II.

Of the priesthood of Christ, and first of the sanctification of his humane nature and righteousnesse.

THe office of meditation hath two [a] parts, Priesthood and Kingdome.

Priesthood is in the things, which he performeth to [b] Godwards.

The [c] parts are oblation and intercession.

Oblation is the [d] offring vp of himselfe for the full matter of our peace, and hath two parts: first, the sanctification of his humane nature and righteousnesse, then his sufferings and the glories that did follow.

The [a] sanctification of his humane nature is the consecrating of it in all holinesse from the very first moment of his conception, for the worke of the mediation.

The [b] righteousnesse of Christ is his performing of the most excellent measure of obedience to the law of God, that can possibly fall into any creature, and beeing [c] the righteousnesse of him who is both God and man, consequently it meriteth a like supreme measure of blessednesse.

[a] Pſ.110.1.3.4. Zach.6.13.
Heb.7.2.3.
[b] Heb.5.1.
[c] Heb 7.26.27. & 8.1.2.
[d] Heb.8.2.3. &.10.5.10.20.

[a] Ioh.17.10. Rom 1.4.
Ioh.6.27.48.50 56.57.58.64.
[b] Rom 5.17.
[c] 2.Cor.5.21.

CHAP. III.

Of the sufferings of Christ, and of his glories.

SVffering (one [a] principall part of that obedience) is his taking vpon him of [b] our sinnes and the whole [c] curse, both that of this life, and the fulnesse of it due vnto them after death, all which hee fully satisfied. Our cursednesse [d] heere, in the whole course of his life, our [e] full cursednes, vpon [f] the crosse: and [g] death, by dying & [h] lying vnder the power of death, three daies in the graue.

The [i] glories of Christ that followed his sufferings were In soule or body onely, or in both.

In soule, his going [k] vnto heauen presently after death.

In body, [l] his rising from the dead [m] glorious the [n] third

[a] Phil 2.9.
[b] 2.Cor. 5.20.
[c] Math.20.28. Mark.10.45.
[d] Heb.4.15. & 2.14.
Esay.53.4.
[e] Gal.3.13.
[f] 1.Pet.2.24. Col.2.14.15.
[g] Act.2.24.
[h] Matth.12.40.
[i] 1.Pet.1.11. Psalm.22.
[k] Luke.23.43.
[l] Rom.1.4.
[m] Phil.3.21.
[n] Matth.28.1.

day at the dawning of the day, wherupon that day (which was the o first day of the creation) is come in place of the p Sabbath and called the q Lords day. Beginning r when he arose and began to s renue the world.

In his whole person, soule and body, are his t ascending into heauen, the fortieth day after his resurrection, and his u setting at the right hand of God, that is to say, his enioying there the most supreame measure of blessednesse that can be, both * soueraignty, x power, and y glory.

o Matth. 28. 1. 2 Marc. 16 9. Luke. 24. 1. 13. 21.
p Acts. 20. 7.
1. Cor. 16. 1. 2.
q Reu. 1. 10.
r Act 20. 7. 8. 11.
s Marc. 16 9. Iohn. 20. 1.
t Acts. 1. 3.
u Mark. 16. 19.
* 1. Cor. 15. 25.
x Eph. 1. 19. 20. 21.
y Acts. 3. 13.

CHAP. IIII.
Of Intercession.

HEtherto of Oblation: Intercession a is his request to God his Father for a few whom God hath giuen him to be made partakes of the fruit thereof.

a Ioh. 17. 22. Rom. 8. 34. Heb. 9. 24.

CHAP. V.
Of the kingdome of Christ.

SVch is the priesthood of Christ; his kingdome followeth. Kingdome is in the things which hee doth to vs. The kingdome of Christ is two waies to bee considered. generally, or in a more speciall manner.

Generally, as he gouerneth a all the worde, according to their owne nature since the fall. In the Angels, perfect: In diuells and men, corrupted: in the rest of the world peruerted.

a Ioh. 5. 17. Heb. 1. 3. Matth. 28. 18.

CHAP. VI.
Of Christs propheticall office, and first of his word.

IN a more speciall manner, as he bestowerh a supernaturall fauours concerning himselfe vpon b some certaine men.

And is his Propheticall office, or that which the Scripture properly termeth the kingdome of heauen.

a 1. Cor. 12. 3. 1. Cor 2. 14.
b Matth. 22. 34

Pro-

Prophetical office, whereby he bestoweth vpon the outward Church, his [c] word and the fruits thereof, common to the reprobate. The [d] word of Christ is the doctrine of the couenant of grace.

[c] Matth 13.
[d] Col. 3. 16.

CHAP. VII.

Of Calling.

THe [a] fruits of the worde, common to the reprobate, are eyther Calling, and the gathering of Churches, or common graces, bestowed vpon them.

Calling is the [b] drawing of particular persons to a [c] profession of himselfe.

[a] Matth. 22. 3. 4
[b] Gen. 9. 26.
[c] Matth. 20. 16. 1. Ioh. 2. 19.

CHAP. VIII.

Of a Church.

A Church is a company of [a] such professours that [b] assemble in [c] his name, whose [d] children are also members of the Church, and in [e] euery Church there bee alwaies some that are his indeede.

A Church consisteth of two sorts, ministers and people, Ministers are those that haue some publicke function in the Church. Leauing all else that may be said touching the Ministery, I wil insist onely vpon two things proper to the Ministers of the worde (Apostles, Prophets, Euangelists, Pastors, Teachers) as they are reckoned, *Ephesians* 4. The first is the duty of preaching, generally belonging to them all.

Preching is an [f] instruction of the Church by liuely voice in the word of Christ, including [h] the duty of [i] offring the Churches prayers.

To this duety of preaching is annexed [k] an other, of administring the Sacraments.

A Sacrament is an [l] outward signe and seale, which they [*] admi-

[a] Eph. 1. 1. 1. Cor. 1. 2.
[b] Ps. 22. 1. 2. 3. Heb. 10. 25. 1. Cor. 11. 13.
[c] Matth. 18. 20. 1. Cor. 2. 2 & 5. 4. 5.
[d] Gen. 17. 7. Rom. 11. 16. 1. Cor. 7. 14. Gal. 2. 15.
[e] Matth. 13. 3. 4. 5. 6. 7. Matt. 28. 19. 20.
[f] Rom. 10. 15.
[g] Acts. 10. 43. Rom. 10. 8. 2 Cor. 3. 6.
[h] 1. Sam. 12. 23. Acts 6. 4.
[i] Nehem. 8. 6. 1. Cor. 14. 14. 15. 16. 17.
[k] Matth. 28. 19.
[l] Rom. 4. 11.

*Matth.28.19. * administer, of the worde, and is m Baptisme or the Lords
m 1.Cor.10.1. supper.
2.3.4
1.Cor.12.13. Baptisme is a washing with n water to seale o our incor-
n Matth.3.11. porating into Christ, the forme whereof is p *I baptize thee*
o Gal. 3 27.28. *in the name of the Father, and of the sonne, and of the holy*
p Math. 28. 29 *Ghost.*

q Matth 26.26, The Lords Supper is a feeding with q bread and wine,
r 1.Cor.10.16. to seale our r growing vp in Christ. The forme whereof is,
for the bread, *Take ye, eate ye, this is my body which is giuen*
for you, doe this in remembrance of me.

s Mat. 26.27.28 For the cup, s *Drinke ye all of this, for this is my blood of*
1.Cor.11.24.25 *the new Testament, which is shed for many for the remission of*
t 2.Pet.1.11. *sinnes, doe this, as oft as ye shall drinke it, in remembrance of*
2.Tim.3.16. *mee:*
* The bookes of the new Testament, which added to those of the old written by the Prophets, make vp the whole body of the Canonical Scriptures: for the ministery of the Prophets, whereby God left the books of the old Testament to his Church is to be handled in the old Testament or the Promise.
u Ioh.16.13.
x Mark. 16.15. Heb.2.4.
a 1.Tim.3.15.
b Iohn.1.18.

The second is, that to the Apostles and Apostolicall persons this was peculiar, that they were t inspired of Christ, to deliuer both by liuely voice, and * writing, so as they u could not erre, the whole truth of Christ. And had x powre to worke miracles for the sealing of their doctrine. These principall things I haue here culled out touching the ministers.

People are those that haue no publique function.

CHAP. IX.

Of knowledge.

AND so much of calling and gathering of the Churches.

The common graces are Gifts or a Taste of the sweetnes of Christ.

Gifts are knowledge or faculties.

a Knowledge is the vnderstanding of the word of Christ b necessary in some measure for euery professor.

CHAP. X.
Of Faculties.

FAculties [c] are gifts for the diſcharge of thoſe publike functions, as knowledge to teach the doctrine of Chriſt out of the ſcripture, by laying forth the truth ſoundly, and confuting of contrary errors, wiſedome to apply it alſo to all good vſes of comforting, denouncing, ſtirring vp, reprooving, in one worde, termed exhorting: alſo the gift of working miracles &c.

[c] 1.Cor.12.4.5.6.7.8.9.10.

CHAP. XI.
Of the taſte of the ſweetneſſe of Chriſt. Where of ſinne againſt the holy Ghoſt.

A Taſt [d] of the [e] ſweetnes of Chriſt (the higheſt ſteppe, that it is poſſible for any reprobate to aſcend) changeth [f] after a ſort mans corrupt nature, yet ſo as it [g] may be loſt againe. But [h] who ſo once of malice falleth from it (which we call ſinne againſt the holy Ghoſt) can neuer be repaired.

[d] Hebr.6.4.
[e] Heb.6 4.5.& 10 29. Matth.13.20. Iohn.3.25. Mark 6.20.
[f] Heb 10.26. & 29.&.6.5.
[g] Matth.13.21. Luke.8.13. 2.Pet.2.20.21.22.
[h] Heb.6.4.5.6. & 10 26.29.

CHAP. XII.
Of the kingdome of Heauen, regeneration, forgineneſſe of ſinnes, Iuſtification, Sanctification, and bleſſednes or redemption.

HEtherto of the propheticall office of Chriſt. The [a] kingdome of Heauen is that whereby hee beſtoweth his ſpirit and the fruits thereof, [b] vpon thoſe few ones, whom God hath giuen him.

Wherefore this hath two parts. One is the gift of an apprehending knowledge of Chriſt, which is the meanes and inſtrument; the other regeneration and reconciliation comming from it. Regeneration is our [a] ſpirituall [b] incorporating into Chriſt, euery [c] member in his due proportiō. Whereby being made [d] one with him, and through him with God, we haue his [e] ſpirit to be ours, & become [f] Gods chil-

[a] Rom.14.17. Matth.3.2.& 4.17.
[b] Luke.1.33. & 12.32.
[a] Ioh.1.13.&.3 5.6.
[b] 1.Cor.12.13. Coloſſ.1.24. Eph.5.30.32.
[c] Eph.4.16. 1.Cor.12.27.
[d] Ioh.17.21.
[e] Rom.8.9. 1.Iohn.4.13.
[f] Iohn 1.12.13 Gal.3.17.

children by adoption. The body, that is to say, the g whole number of men so regenerate, is called the Church.

Reconciliation, h comming from the former, hath two parts, forgiuenes of sins, and iustification.

Forgiuenes of sins is the k freeing of vs from the guilt and punishment of our sins, both sinfulnes and cursednes, by l his sufferings.

Iustification is Gods m accounting of vs n holy & o righteous in him, by p his resurrection, whereby we q receiue a double reward, sanctification and redemption, contrary throughout, one to the sinfull, the other to the cursed estate before described.

Sanctification is the r making of vs s holy and righteous in our selues againe.

Redemption is the making t of vs blessed u by the participation of his blessednes.

g Eph.1.22. & 5.23 32 Colos.1.18. 34
h Iohn.1.3.5.
i Dan.9.24. Rom.4.25.
k 2.Cor.5.21.
l Reu.1.5.
m Rom.4.5. & 8.34.
n Rom.8.2.3.4.
o Rom.5.19.
p Rom.4.35.
q Reu.16.6.
r 1.Cor.6.11. Ier.31.33. Ezec.38.26.27
s Eph.4.24.
t 1.Cor.1.30.
u Gal.3.8.

CHAP. XIII.

Of the kingdome of grace. Where of Faith.

OF the apprehending knowledge of Christ there be a two degrees, faith and sight: and consequently two b degrees of our regenerate estate, & of those good things comming from it. By reason whereof, this which wee call the kingdome of heauen, is distinguished into the kingdome of grace and the kingdome of glorie.

The kingdome a of grace whereby hee worketh faith, and the fruits thereof.

Faith is an b apprehension of Christ now absent, as hee offereth himselfe in c his word, d wrought (ordinarily) by preaching; and this once had, e neuer can be lost, but continually f groweth vntill we come vnto his sight.

Wherefore faith g hath alwaies hope, that is an h assured waiting-for of that sight, going with it. The fruit of faith (it selfe being so weake and imperfect) is but an infancy, or weak inception of our regenerate estate, during our whole life. Sealed vp in our owne inward b assurance of the spirit,

a 2.Cor.5.7. 1.Pet.1.8.
b Eph.4.14. 1.Cor.13.10. 11.12.
a Phil.1.29.
b Iohn.1.12. Eph.3.17.
c Phil.1.27.
d Rom.10.14. 17.
e Ioh.6.37.
1.Iohn.2.19. Ier.32.30.40. Ioh.10.27.28. 29.30.
Ioh.6.37.39.40
f Rom.1.17.
g Heb.11.1.
h Rom.8.25.
a Phil.3.11.12.
b Rom.6.16.17

not

not [c] in the worlds diſcerning of it; and [d] growing according as our faith doth grow: from whence alſo commeth a ſanctification & bleſſednes but in part. So that touching ſanctification there is no more now required, but that ſin beare not the rule in vs: and our works of righteouſneſſe, though all mingled with ſinne, yet are not onely [f] pleaſing vnto God through his forgiueneſſe of the ſinne, but haue [g] beſide, of Gods free goodneſſe looking vpon them in the perfection of his ſonne, ſpeciall promiſes of reward made vnto them, both in this life, and in the life to come.

Our bleſſednes in [h] this eſtate ſtandeth:

Firſt, in the [i] loue of God a new, whereby all [k] things, not the [l] calamities onely, and troubles of this life, and alſo [m] death it ſelfe, but euen our very [n] ſinnes turne vnto our good, and in the [o] aſſurance whereof wee haue [p] Peace of conſcience, and [q] ioy in the holy ghoſt.

Secondly in that we are made [r] neer vnto him, and haue continuall acceſſe with boldneſſe into his preſence.

Thirdly, in our former [t] ſoueraignty & power ouer the creatures, whereof commeth free [u] liberty of vſing them all, and [a] deliuerance from the bondage of Sathan. This alſo as a noble acceſſe added thereunto, that the holy [b] Angels themſelues are made miniſters for our good.

And laſtly in a ſpirituall [c] glory and [d] wiſedome and other graces.

[c] 1.Ioh.3.2. Coloſ.3.3. 2 Cor. 5.7.
[d] Eph.4 13.15. 16.
[e] Rom.7.15.&e
[f] Rom.12.1. Malac.3.3. 1.Pet.2.5.
[g] Matth.10.42 Eph.6.8.
[h] Ioh.3.36.& 6.47. 1.Iohn.5.12.
[i] Heb.12 6.
[k] Rom. 8.28. 1.Cor.3.21.22.
[l] Pſa.89.33.34. Heb.12.10.
[m] 2 Cor.12.7. 1.Cor.3.22.
[n] 1.Cor.15.54.55 Heb.2.14.15.
[o] Luke 22.32. Pſal. 51.14.15.
[p] Rom.5.5.
[q] Rom.5.1.& 14.17.
[r] Rom.5 1.and 14.17.
[t] Eph.2.13.19.
[u] Eph.3.10.& 2.15.
[a] Pſa.5.6.7.8.9 Heb.2.6.7.8.
[b] 1.Cor.9.1 Gen.3.15. Heb.2.14.15. Heb.1.14. Pſalm.34.7.
[c] Eccleſ.8.1. 2.Cor.3.18.
[d] 1.Cor.2.15.
[e] Epheſ. 5.27.

CHAP. XIIII.

Of the kingdome of glory. Where of Sight.

THe kingdome of glory is that whereby hee worketh ſight, and the fruits thereof.

Sight [a] is an apprehenſion of Chriſt after this life, as he is in himſelfe then preſent.

The fruit whereof, is that [b] perfect regeneration which the Scripture calleth mans eſtate, and therefore alſo a full and [c] perfect both ſanctification and redemption. To the

[a] 1.Corin. 13. 2. 1. Iohn. 3. 2. [b] 1.Corin. 13. 9. 10. 2. Iohn. 3. 2.

ſoule

soule, presently [d] in heauen, in a [e] lesse measure of fulnesse till the latter day. At what time our bodies being [f] raised vp [g] glorious [h] by the vertue of his resurrection, the whole man shall meete Christ [i] comming to iudgement in the aire, and there receiue sentence [k] of a [l] more full saluation. And then taken vp with him into [m] Heauen by the vertue of his Ascension, wee [n] shall there enioy the height of all fulnesse of blessednesse for euer. [o] More or lesse, according to the diuers measure of our faith heere.

Certaine [p] men vpon our Sauiour Christs resurrection, rose againe, and are already with him in heauen.

So are [q] *Enoch* and [r] *Elias*, both aliue assumed thither.

The [s] creatures also for our sake, shall then be renewed into a glorious estate, not subiect to corruption.

[d] 2.Cor.5.1. 6.7.8. Phil.1.23. Heb.12.23. [e] 2.Tim.4.8. 1.Iohn.3.2. [f] Ioh.5.28.29. Iob.19.25.26.27. [g] 1.Cor.15.42.43.44. Phil.3.21. Coloss 3.4. [h] 1.Cor.15.20. 1.Thess.4.14. [i] Acts.1.8. 1.Thes.4.5.17. [k] Math.25.34.41. [l] 2.Tim.4.8. 1.Iohn.3.2. [m] Ioh.14.23.& 16.17. Luke.23.43. [n] 1.Thes.4.17. [o] 2.Cor.3.8. Phil.4.17. [p] Math.27.52.53. [q] Gen.5.24. Heb.11.4. [r] 2.Kings.2. Luke.9.8. [s] Rom.8.21. 2.Pet.3.13.

The

THE OLDE TESTAMENT.

OR

THE PROMISE.

THE ſtate of Religion and of the ſeruice of God hath alwaies bene one from the beginning, as God himſelfe is one, and as Ieſus Chriſt, the ſubſtance of all was [a] yeſterday, and to day, and the ſame for euer: but diſtinct by two noble periods or degrees of time. Whereof one beginning with the fall of *Adam*, reacheth to Chriſts comming. The other continueth from thence vnto the end. This diſtinction is famous in the Scriptures vnder the [b] names of the olde and newe Teſtament, or which is all one in effect of the [c] promiſe and the [d] Goſpell: for theſe are but the publication of thoſe two Teſtaments. And both theſe Teſtaments make in truth but one couenãt, for they haue one ſubſtance, Chriſts owne promiſe and reward, life euerlaſting: one meane to attaine vnto it, which is Faith. *Beleeue in the Lord Ieſus Chriſt, and thou ſhalt be ſaued.* The difference onely is in the forme and manner, and in the diuerſity of diſpenſation. The olde, looking vnto Chriſt to come, had many figures, rites, ceremonies, and ſhadowes to ſtrengthen their faith in the expectation of his comming: The other, ſetteth before vs

[a] Heb.13.8.

[b] Ier.31.31. Heb.8.7.8.13.

[c] Act.13.32. Gal.3.17.18.

[d] Act.13.32. Marke 1.1.

Christ already come, and our saluation perfitted through him, without any shadowes.

The thorough view and consideration of this old Testament is a matter worthy of ones labor, as comprehending one halfe of the holy truth of Christ, or rather one whole, and entire body of Christian doctrine: for substance, the same that is and shall be in the Church for euer; for the forme and manner of it, that which held by the space of three thousand, nine hundred and odde yeeres, in such sort and by such steps, and degrees, and with such encreases, and enlargements, as it pleased the wisedome of God from time to time to make known vnto his Church. Wee will therefore in a matter of so great waight, bestow a little time, and do our best endeuour to take asunder the parts of this Testament, that so the beauty of the whole, the comelinesse and proportion of euery one singlie, and the harmonie of all together, may the better appeare.

They are all as you see, and the nature of the thing doeth shew, to be digested into two heapes.

1 The doctrine in the time of this olde Testament, as it was plainely, and simply deliuered and taught vnto the Church, together with the graces vnder the same bestowed vpon them.

2 The ceremonies signifying, or sealing vp those doctrines and graces. From whence, and from the former the measure of the graces may easily be discerned.

And for the points of doctrine & the graces which they had, because the same are hãdled in euery part in the explication of the second booke of diuinity, it shall be sufficient here only for to name them, which I would not do neither, were it not to make a way for the rest that foloweth: taking them therfore in the same order as they are there deliuered generally of them all the Apostle saith, that the[f] Gospel of God as touching his sonne, was promised long before, by the holy Prophets. And againe, [g] we preach vnto you the Gospell (or glad tidings of that promise) which was made vnto the Fathers, how God hath fulfilled it to vs their sonnes

[f] Rom. 1. 2.

[g] Acts 5. 13. 32

sonnes by the raising vp of Iesus. But more particularly to deduce these things. First of a *Messias* or Christ to come, there is mention in euery place. Concerning whom they were taught both his nature (the godhead and humanity ioyned into one person) and his office. His godhead where hee is called *Iehoua*, *Iah*, *Ehieh*, *Michael* equall with the mighty God, and in Exodus,[h] *my name is in the middest of him*, that is, he is *Iehoua*, and not a created spirit; his humanitie[i] *Genes.3. the seede of the woman shall breake the head of the serpent.*[k] *Gen.49. The scepter shal not depart from Iudah till Shiloh* (his after-birth to note him to be of the flesh of *Mary*) *come.*[l] *Psal.132. Of the fruit of thy body will I set vpon thy throne*: that is, as[m] *Peter* doth expound it, *of the fruit of Dauids loynes will I raise vp Christ concerning the flesh, to set vpon his throne.* Both wee finde ioyned in one person, where he hath the name of *Immanuel*, God with vs: of *Ithiel*, and *Vcal*,[n] *Prou.30. Let the speech of a worthie man be of Ithiel, and Vcal*, meaning Christ, God and Man, the true *Immanuel*, by whom I preuaile. As if he should say all our saluation commeth from him. For we are bruit beasts and haue nothing of our selues to doe vs good: And as in these two he is called God with vs, or God-man: so elsewhere the Scripture calleth him Man with God, or Man-God.[o] *Zac.13. Arise O sword against the Man my fellow.* His office was to be mediator betweene God and man. *The Angel of the Couenant*, as[p] *Malachy* doth cal him.[q] *In whom all the promises of God*, euen to the Fathers, *were yea, and Amen.* For so it is[r] *Gen.11. In thee* (*or in thy seed*, as[s] *Gen.22. hath it*) *shall all families of the earth be blessed*, which *Paul* applieth vnto Christ.[t] *Gal.3.* Therfore[u] *2. Samuel.7. Dauid* acknowledgeth all Gods blessings to haue beene vpon him for his words sake, that is for Christs sake. Which appeareth to be his meaning,[x] *1. Cro.17.* Calling Christ *the word* (as[y] *Haggai* also doth) because of the promise that was made of him vnto the Church from the beginning.

Christ.

God.

[h] Exod. 23.21.

[i] Gen.3.15.

[k] Gen.49.10.

And man.

[l] Psal. 132.11.

[m] Acts 2.30.

In one person.

[n] Prou.30.1.

[o] Zach.13.7.

The mediator.

[p] Malac.3.1.

[q] 2.Cor.1.20.

[r] Gen.11.35.

[s] Gen.22.18.

[t] Gala.3.8.

[u] 2.Sam.7.11.

[x] 1.Cron.17.19

[y] Haggai.2.5.

And this office he thrust not himselfe into, nor tooke it to him at his pleasure, but was set vp of God his Father, and

Appointed of God.

furnished with all graces needfull for it. In which two parts the warrant of a lawfull calling standeth. [a] *Esay 42. I haue giuen thee for a couenant of the people.* [b] *Esay 48. I haue called him, I will bring him, and his way shall prosper.* [c] *Psal.2. I haue annointed my King vpon my holy hill*, And [d] againe *Thou art my sonnne, this day haue I begotten thee.* The furniture of his graces is expressed [e] *Psalm.45. God euen thy God hath annointed thee with the oyle of gladnes aboue thy fellows.* And what was this couenant? Verily [f] *the couenant of peace*, and reconciliation of life, happinesse and all good, [g] *I will be your God, and you shall be my people.*

[a] Esay 42.6.
[b] Esay 48.15.
[c] Psalm.2.6.
[d] Psalm.2.7.
[e] Psalm.45.8.
[f] Zach.6.13.
[g] Leuit.26.12.

To reconcile the world.

The very name of a Testament (ratified as euery [h] testament is and must be, by the bloud of the testatour) confirmed this couenant vnto them two manner of waies; one in setting their sinnes before their eies that had need of expiation, which excluded their owne righteousnesse or the couenant of works to saue them: conuicting euery mothers child in himselfe to be most miserable and accursed. A doctrine that did euermore sound in the Church [i] *Gen.5. Adam begat a sonne to his owne likenesse, after his owne image*, deformed and corrupt in sin as he was. [k] *Gen. 6. The whole frame and thoughts of mans heart are onely euill continually.* [l] *Psal.51. In iniquity was I formed, and in sin hath my mother conceiued me.* [m] *Esay 53. We haue all gone astray as sheepe: euery one of vs haue turned to our owne waies.* [n] *Esay. 59. Their feet* (the feet of al men considered out of Christ, for so the Apostle doth interpret it [o]: *Ro. 3.* And as much may be gathered by the Prophet himselfe, who with the people [p] there make one common confession of their sinnes) *runne vnto euill, and their thoughts are wicked thoughts*, and so forth as it followeth in the rest of the Chapter. And when the Psalmist saith [q] *Blessed are those whose sinnes are forgiuen*, doth he not manifestly shew that all other are accursed? Secondly the bloud of this Testament sealed the couenant of God made with them of pardon and remission of their sins, of righteousnesse, sanctification, and redemption in and through the bloud of Christ. So [r] *Ieremy* setteth it forth, which is

[h] Heb.9.16.
[i] Gen.5.3.
[k] Gen.6.5.
[l] Psalm.51.7.
[m] Esay 53.6.
[n] Esay 59.7.
[o] Rom.3.15.
[p] Esay 59.9.
[q] Psalm.32.1.
[r] Ier.31.

also.

also repeated in the Epistle to the [s] Hebrews:) *This is the te-*
stament that I will make with the house of Israel. After those
daies, saith the Lord, I will put my lawes in their mind, and in
their heart will I write them, and will bee their God and they
shall bee my people. And they shall not teach euery man his
neighbour and euery man his brother: for they shall all know
me from the least of them to the greatest of them. For I will be
mercifull to their vnrighteousnesse and I will remember their
sinnes and their iniquities no more. And [t] *Ezechiel* in his 36.
Chapter speaketh of it. *I will powre cleane water vpon you,*
and ye shall be cleane: yea from all your filthinesse, and from all
your Idols will I cleanse you. A new heart also will I giue you,
and a new spirit will I put within you and I will take away
the stony heart out of your body, and I will giue you an
heart of flesh; and I will put my spirit within you, and
cause you to walke in my statutes, and yee shall keepe my
iudgements and doe them. And ye shall dwell in the land
that I gaue your Fathers, and ye shall bee my people and I
will be your God.

[s] Heb. 8. 10. 11. 12.

[t] Ezec. 36. 25. 26. 27. 28.

Both the parts of his office of mediation, the Priesthood and kingdome were as cleerly and expressely taught. [u] *Ier.*
30. *His noble one shall be from himselfe, and his ruler shal come*
out of the middest of him, whom I will bid to approach that hee
may come neere vnto me, for a Priest to present himselfe and
vs in him to his Father, as appeareth a [x] Chapter or two af-
ter in these words, *For thus saith Iehoua, there shall not be cut*
off from Dauid a man to sit vpon the throne of the house of Isra-
el. Also from the Priests and Leuites there shall not be cut off
a man out of my sight to offer burnt offrings, and to burne sweet
incense of oblation, and to doe sacrifice continually. But more
plaine is that [y] *Zach. 6. Beholde the man whose name is the*
branch, he shall sit and rule in his throne and be a priest in his
throne. The excellency, and eternity of that Priesthood,
we haue [z] *Psalm.* 110. *Thou art a Priest for euer, after the*
order of Melchisedech. The sanctifying of his humane na-
ture for the performance of so great a seruice, by the ver-
tue and power of the Godhead, [a] *Esay. 42. I Iehoua haue*
called

The Priesthood of Christ.

[u] Ier. 30. 19.

[x] Ier. 33. 17.

[y] Zach. 6. 12. 13.

[z] Psalm. 110. 4.

Sanctification of his humane nature.

[a] Esay 42. 6.

called thee in righteousnesse. I will strengthen thine hand, and keepe thee, and set thee for a couenant to the people, for a light to the nations.

His sufferings. The oblation and offring of himselfe vp to God for vs, both in the griefes, sorrowes, troubles and temptations, which he suffered throughout the whole course of his life, his agony and bitter death, yea his torments not of the bodie onely, but of the soule, and the execration and curse of God vpon him for our sinnes: are described by *Esay*, more like an Euangelist then a Prophet, [b] he was broken, brused in peeces and crushed, for our iniquities. The Lord *delighted to breake him, he made his soule an offring for sinne.* And in [c] the Psalmes, as a Lion, with his claws, they pearced and tore in sunder *my hands and my feete.*

[b] Esay. 53.5.10

[c] Psalm. 22.17.

Righteousnesse. The performing of all holines, and obedience for vs, in that he is called [d] *Iehoua our righteousnesse.*

Resurrection. His resurrection & Ascension into heauen, one proued by the Apostle, [e] *Acts* 13. out of the promise made to *Dauid, I will make the holy things of Dauid firme*: which but by the rising of Christ from death could nor haue beene; & he himselfe is said at large to haue confirmed the same out of the scriptures to the two disciples going to *Emaus.* [f] *Lu.* 24 *O ye foolish and slow of hart to beleeue all things that the Prophets haue spoken, was it not of necessity that Christ should suffer these things and enter into his glory. Then beginning from Moses and from all the Prophets, hee interpreted vnto them whatsoeuer in all the Scriptures were spoken of him,* of the other the Psalmist speaketh plainely, [g] *Psalm. 96. Ascending on high thou leddest captiuity captiue*, &c. *O Iah*, Christ as *Paul* expoundeth it. [h] *Eph.* 4.

[d] Ier. 23.6. and 33.16.

[e] Acts. 13.34.

[f] Luk. 24.25.26

Ascension.

[g] Psalm. 69.19

[h] Ephe. 4.8.

Intercession. His intercession for his Church, beside many other places we haue notably set forth [i] *Zach.* 1. *Then the Angell of Iehoua*, this Christ our Intercessor, *spake and said, O Iehoua of hosts how long wilt not thou haue mercy on Ierusalem, & the cities of Iuda with whom thou hast been wroth now 70. yeares:* To whom it is saide there, the Lord answered *good words, comfortable words.* Againe in the [k] third chapter, *Iehoua,*

[i] Zach. 1.12.13

[k] Zach. 3.2.

Christ

Chriſt, *ſaid vnto Sathan,* (God the Father) *rebuke thee Sathan, euen Iehoua rebuke thee that hath choſen Ieruſalem.*

Of his kingdome what ſhould I need to ſpeak? his calling and the inueſting of him thereunto: the nature of the kingdome, ſpirituall and heauenly; his gouernment, and adminiſtration of it, with wiſedome and power, in Iuſtice and truth, for the comfort of his ſubiects, for the bridling and curbing of rebels: the largenes and eternitie thereof, are ſo plentifully and in ſo many places taught, as it were but loſt labour to ſtand vpon it. *Kingdome.*

The Propheticall office *Moſes* ſetteth forth. [l] *Deut.* 18. *A prophet will Iehoua your God raiſe ye vp like vnto mee, him ſhall ye heare in all things that he ſhall ſay vnto you.* Hence hee is called [m] *Hame dabber,* the ſpeaker; Teacheth and inſtructeth the holy Angels; Hath all graces to fit and furniſh him to that worke, ſo plentifully and in ſuch a meaſure, or without meſure rather, that he hath the name of *Palmonie,* one which hath all hidden things numbred before him, and as we ſay at his fingers ends [n] *Dan.* 8. In the Prouerbs he is called Wiſedomes, that is to ſay wiſedome it ſelfe and the author of it. *Propheticall office.*

[l] Deut. 18.15.

[m] Dan. 8.15. Heb. 12.25.

[n] Dan. 8.13.

The onely way to apprehend all this, and to make vſe of of it for the comfort of our ſoules, they were taught to bee by faith. [o] *Abacuc.* 2. *The righteous by faith, hee ſhall liue,* Whereupon *Paul* ſaith [p] that the *righteouſneſſe without the Law, onely by faith in Ieſus Chriſt vnto all, and vpon all that beleeue, hath teſtimony from the Law, and from the Prophets.* *The doctrine of faith.*

[o] Abacuc. 2.4.

[p] Rom. 3.21.22.

And thus much may ſuffice for the doctrine touching Chriſt, his perſon and offices, now for the graces beſtowed vpon them, which is the fruit of his kingly, and propheticall office, to ſpeake of them alſo very ſhortly in order as they lie.

It is certaine his word did euer more ſound among them, for euen as ſoone as *Adam* fell, his [q] voice was heard walking in the garden, calling *Adam* home, raiſing vp his ſorrowfull and heauy ſoule with the comfort of the Meſſias, And *Abell* offred ſacrifices by [r] faith: Therefore hee had the *The word of Chriſt.*

[q] Gen. 3.

the word of Christ to direct him. * *Peter* also testifieth that the Prophets and Fathers that were before vs, had the fore-witnessing spirit of Christ: for him did God set vp a Teacher and Instructor to them ** *Exod.23. Beholde I will send mine Angell before thee &c. Take heede of his presence, and hearken to his voice.* ‡ He spake with *Moses* face to face, as one man speaketh with an other. To others hee † spake by dreames, by visions, by reuelations.

* 1.Pet.1.11.

** Exod.23. 20.21.

‡ Exod.33.11. Num.12.8.

† Num.8.6.

Perfectly reuealed in euery age.

And in euery age he reuealed to his Church all that was needfull for their saluation, howsoeuer he kept somewhat still behind, to be from time to time, more clearely deliuered, till he spake lastly and most absolutely by himselfe, for ‖ *Moses* saith, *Behold I set before you this day life and death*, which hee could not haue said, vnlesse there had beene a certaine direction to leade them vnto life. And ‡ when he chargeth them not to adde vnto the wordes that hee gaue them in commandement nor to take from them, doth it not proue that the same were perfect?

Iob.33.14.13. 16.

‖ Deut.30.15.

‡ Deut.4.2.

Calling.

Now that by the doctrine thus taught and sounding in their eares, many were called continually to the knowledge and profession of Christ, it cannot bee doubted. For euen in the first beginning, there was a difference betweene † the sonnes of God, the professours of true piety, and the sonnes of men of the posteritie of wicked *Cain*, that lay in their pure naturalls, and were no better, if not a great deale worse, then they came from their mothers wombe.

† Gen 6.2.

Gathering of Churches.

For whole companies of such professours, *Adam*, it is certaine; trained vp his children in pietie and in the feare of God. In so much, as euen then when the whole world, as it seemeth, made but his priuate familie, there was yet a place appointed, where they met for sacrifice, and other holy seruices. For so much the word, ‡ *bringing*, which *Moses* vseth doth import. *They brought*, saith he, their sacrifices, meaning to that place called immediatelie after, *the face and presence of God*, where God was to be seene in prayer and ministerie of the word, and from which † *Cain* is saide to bee cast out.

‡ Gen.4.4.

† Gen.4.16.

But

But afterwards, when men multiplied, vpon the corruption of the times growing by the mixture of the sonnes of God, with the daughters of men, which might and did no doubt peruert the sincerity of Gods worship: *Adam* and *Sheth*, as vigilant and faithfull pastors, saw it needfull to gather into one body of a Church, the number of true professors. And so by Preaching of the word, prayer, and other religious and godly exercises, kindled the feare of God in some, kept others from falling from it; and thereby making an euident and notorious difference betweene the prophane worldlings, and themselues, got that glorious and honourable name to bee called the sonnes of God. Which is the sense of that *Moses* writeth *then*, [b] (that is to say about the time of the birth of *Enosh*, which was some 235. yeares after the fall) *men began to call vpon the name of Iehoua*, before they called vpon him in Families, but now in Churches, and in the great Assemblies. And this from father to sonne ranne on successiuely in the line of *Sheth*, vnto the floud. After the floud the same distinction held in *Shem* blessed of God, with whom, and his posterity the Church of God continued, and the visible, and publike meetings, called according to those times and the manner of their dwelling, [c] *The tents of Shem*. From this posterity of *Shem*, and peraduenture also of *Cham*, and *Iapheth* not yet wholly reiected, and cast off by God, the Church came to be scattered & dispersed in many places. For euen *Melchisedech* (vnlesse himselfe were that *Shem*, which I thinke he was not, for beside other arguments, the countrie, the land of *Canaan* where he dwelt, wil not beare it) how great a man was he in the Church of God? And longer after the time of *Abraham* (in whose family notwithstanding the beautie of the Church shined most) *Iob*, *Eliphaz*, and the rest, were worthy pillars of Gods house. And the countries and regions where they dwelt had no doubt many famous congregations; yea let me say, that euen vnto *Moses* time, some steps of true religion, were to be found with those that were none of *Iacobs* off-spring: As in *Balaam* of

[b] Gen.4.26.

[c] Gen.9.26.27.

[a] Num 23.7. Syria, [d] Mesopotamia, that had a noble gift of Prophecie, though through couetousnesse and loue of gaine had no doubt, many famous congregations, abusing the same to
[e] Iosh.13.22. the hurt of Gods people, he be worthily [e] called a Diuiner,
[f] Num.22.7. or a [f] hireling. But when God deliuering the Israelites out of the slauery of Egypt, with signes and wonders and powerful works, had giuen vnto them Lawes and set formes of his worship, prescribing the place where their sacrifices should bee killed, and where hee would bee serued: then beegan they to bee singled from all other nations,
[g] Exod.19.5. and to become now [g] *the peculiar people of God*, as hee caleth them *Exodus* 19. And then began the Church, for the most part and in the ordinarie dispensation of God till the comming of Christ, to be enclosed within the narrow bounds of the land of Iudea, whereupon the [h] Psalmist saith, *In Iurie is God knowne, and his name is great in Israell.*
[h] Psalm.76.2.

Ministers. In these Churches God raised vp from time to time, ministers both ordinary and of an extraordinary sort, to
Preaching of the word. preach the word and to administer the Sacraments, and, as the dispensation of those times were, their sacrifices and other holy things, for that they had the same Sacraments
Sacraments. that we haue (in a manner the same symbols, but fully, and
[i] 1.Cor.10.2.3.4. altogether the same [i] spirituall meate and the same spirituall drinke, which is Christ, signified by them) the Apostle teacheth. 1. *Cor.* 10. and we shall anone make it plaine.

Ordinarie ministeries. Their ordinarie ministers were the first born, till Priests and Leuites came in their place.

The extraordinarie ministerie of Prophets. Extraordinary were the Prophets both men and women (for of both sorts you read [k] *Exod.*15. [l] *Num.*12.) Such a one was *Enoch*, after him *Noah*. Then *Abraham* (called
[k] Exod. 15. 20. expressely a Prophet, *Gen.*29. [m]) *Isaac*, *Iacob*. Afterwards
[l] Numb. 12.2. *Moses* and the rest, endued with a more extraordinary
[m] Gen.20.7. power of working wonders *&c.* All which in their time did the office of the Ministerie, and to them men went vp as to the mouth of the Lord, and to an oracle of God, to aske Counsell. So did *Rebecca* when by prayer on her behalfe

halfe, and enquiring of the Lord for her (by *Abraham* her Father in law, as it is most like,) shee did receiue that answer which is recorded [n] *Gen.* 25.

[n] Gen.25.23.

And by the Ministery of these Prophets it pleased God to endite the bookes of the olde Testament: of which the Iewes were trusted to be the keepers, and the registers. For [o] *all the Oracles of God were committed vnto them. Rom.* 3. With their other Church officers I do not now meddle.

The Canonicall Scripture of the olde Testament.

[o] Rom.3.2.

Of spirituall graces, not onely gifts and faculties for the discharge of those publike offices, and that tast of sweetnesse in the Messias, which the reprobates may haue: but euen of faith it selfe there cannot be any question; *Abraham* was the Father of the Faithfull, [p] *Rom.* 4. and his full assurance of Faith, the Apostle there doth highly magnifie. Hee and all the rest euen from *Abel* downwards are reckoned in the Catalogue. *Heb.* 11. as men full of faith and of the graces of the holy Ghost.

Faculties.
A taste of the sweetenesse of Christs faith.

[p] Rom.4.11.

Therefore also they obtained and had the remission of their sinnes, peace and reconciliation with God, righteousnesse, through Christ, sanctification and happinesse as well as wee. Whence commeth that phrase so often iterated [q] *Leuit.* 4. and [r] 5. and elsewhere. [s] So the Priest shall purge him from his sinne, and it shall bee forgiuen him. And in *Esay, I euen I, am he that blotteth out thy rebellions for my selfe.* [t] To this purpose it serueth that *Ieremie* calleth him *Iehoua our righteousnes*, and that which is [t] saide of *Abraham, it was imputed to him for righteousnesse.* Againe in [x] *Leuiticus, I am Iehouah your sanctifier.* So [y] *Gen.* 22. *in thy seed shall all the families of the earth be blessed*; And this is that our [z] Sauiour meaneth when he saith, *Abraham reioyced to see my day, he saw it and was glad*; speaking not simply of his eternall dietie, but of the grace and vertue that proceeded from him to all the faithfull from the beginning.

Forgiuenesse of sinnes.

[q] Leuit.4.26. 31.35.
[r] Leuit.5 6.10. 13.18.26.
[s] Esay 43.1.
[t] Ierem.23.6.& 33.16.

Imputation of righteousnesse.
Sanctification.
Blessednesse.

[u] Gen.15.6. Rom.4.3.
[x] Leuit.20.8.
[y] Gen.22.18.
[z] Ioh.8.56.

But had they not also the gift of euerlasting life bestowed vpon them, what then doth the [a] Apostle meane by saying of *Abraham* that *he waited for a city hauing foũdations,*

[a] Heb.11.10.

the maker wherof is God? or why is[b] *Abrahams* bosom taken vp by our Sauiour Christ to figure heauenly ioyes, or the state of Gods kingdome, set forth by beeing[c] with *Abraham, Isaac,* and *Iacob,* and all[d] the Prophets? vnlesse when they went from hence, dying in the faith of Christ, they receiued the end and reward of their Faith, which is the saluation of their soules, euen before his owne ascension? So we haue an example of[e] *Elias,* whose body and soule was assumed into heauen, and generally the[f] Preacher saith, euen of those that died in his time, *The spirit returneth vnto God that gaue it.*

[b] Lake 16.
[c] Math.
[d] Luke.
[e] 2. Kings 2.1.
[f] Eccles. 12.9.

The resurrection also of the righteous in and through Christ, which shall be at the last day, is comfortably set forth, *Iob* 19. [g] *I know that my redeemer liueth: and that the latter man shall rise vpon the dust. Therefore after I shall awake and that the wormes haue digged through this* (the reliques of this man that I carry now about me, and which must be buried and lye downe in the dust) *yet in my flesh I shall see God; I the same that I am and not a stranger* (as if hee should haue said, I my selfe with this very flesh, and these very eies) *shall see him for my selfe, and mine eies shal behold him after that my raines are consumed with my bosome,* or my whole outward man perished from one part vnto another. *Daniel*[h] also in his Prophecie speaketh of it, *many of them that sleepe in the dustie earth shall awake, some vnto euerlasting life, and some vnto reproach and shame euerlasting.* And *Dauid* in the[i] Psalmes, *I when I awake* (that is in the resurrection from the dead) *shall be satisfied with thy likenes;* yea our Sauiour teacheth it euen out of[k] *Moses,* by that which God said to *Moses* in the bush. *I am the God of Abraham, and the God of Isaac, and the God of Iacob.* God saith he, *is not the God of the liuing, but of the dead,* for albeit *Abraham, Isaac,* and *Iacob* be now dead, and God in the present-tense calleth himselfe their God: that is because in their time, they shall certainly rise againe. And God to whom all times are present speaketh no otherwise of a thing to come, then if it were now in being, wherefore in

[g] Iob. 19. 25. 26. 27.
[h] Dan. 12. 2.
[i] Psalm. 17. 15.
[k] Mat. 22. 31. 32.

Luke

Luke [l] our Sauior addeth *for all liue to him.* To conclude that auncient and famous prophesie of [m] *Enoch*, long a go foretold the great and glorious comming of Christ *to iudgement. Behold the Lord commeth with his milions of holy ones to execute iudgement, &c.*

The last iudgement.

[l] Luke.20.38.

[m] Iud.ver.15.

Thus farre of the doctrines concerning Christ, and of the graces dealt vnto the fathers. That it may appeare, there is the same substance of both the Testaments. Wee come now to the ceremonies which make a sea of difference.

And these we will labour to draw out, not in course of time as they were first deliuered, & giuen vnto the Church (which by the places alleadged will easily appeare to the diligent reader, when it was, and shall in manie partes bee noted in the processe) but as the nature of the things requireth. Ceremonies were types, figures, and shadowes instituted of God to seale vp the assurance of [n] Christ, and of those good things we haue in him. Both [o] generally to all the Saints, for [p] regeneration, iustificatiõ, sanctification, and euerlasting life; and particularly to the [q] ministers of holy things. [r] Psalme 74. they are called signes, *Our signes we see no more.* [s] *Hebrewes* 10. and [t] *Colossians* 2. *shadowes of good things to come.* Therefore they were to continue but to the time of correction as it is there said, [t] and at the comming of Christ, [u] *the bodie*, and [x] *expresse forme of the things themselues*, they were to be abolished.

[n] Heb.9.11. Colos.2.17.

[o] 1.Pet.2.5.9. Reuel.1.6.

[p] 1.Cor.6.11. Heb.9.13.14. 1.Ioh.5.6.

[q] Rom.15.16. 17.

[r] Psalm.74.9.

[s] Heb.10.1.

[t] Colos.2.17.

[u] Hebr.9.10.

[x] Col.2.17.

[y] Heb.10.1.

This time of correction taking his beginning vpon Christs first shewing of himselfe in the flesh, and further progresse by his death and resurrection, had his thorough perfection when he ascended into heauen: which was the consummation of the old Testament, and the full initiation (as the [y] Apostle calleth it) of the new, which the same Apostle doth not obscurely speake, when hee maketh the verie forme and essence as it were and the consecration of the Priesthood of Christ (whereby the Leuiticall Priesthood was put downe) to stand in this, that it was [z] *After the power of the endlesse life*, [a] that *he alwaies liueth to make intercession for vs*, and that [b] *hee is made higher then the heauens*;

[z] Heb.10.20.

[a] Heb.7.25.

[b] Heb.7.26.

uens; All which belong to his ascention. But in the [e] eighth chapter he leaueth it without question, saying, *For if he were vpon the earth hee were not a priest, so long as there bee priests which offer gifts according to the law, who serue vnto the pterne and shadow of heauenly things*, that is of heauen it selfe. *Whether*, [d] as afterwards he saith, Christ is entred, to make a full end of all those types, and figures, and *to be the mediator of a new Testament which is stablishment vpon better promises*, whereby hee sheweth that the leuiticall priesthood, being a shadow of the heauenly priesthood, could not giue place as a type vnto the truth, till there were a priest in heauen. For this cause our Sauiour being vpon the earth submitted himselfe to all the ceremonies, and ordinances of *Moses*. As he telleth *Iohn* the *Baptist*. [e] *For so it is meete we should fulfill all righteousnesse*, that is, all right, and lawfull obseruances: & as not onely he himselfe in the whole course of his life gaue a most absolute, and perfect example of it, but commanded the obseruation thereof vnto others. [f] *Goe shew thy selfe vnto the priests, and offer the gift that Moses hath enioyned for a testimonie vnto them.*

[e] Heb.8.4.5.

[d] Heb.9.24.

[e] Mat.3.15.

[f] Mat.8.4.

But notwithstanding the ceremonies were thus to bee abolished, yet they had (many of them) a perpetuall equitie in them; for from this ceremoniall law doth the Apostle argue, that they which preach the Gospell should liue of it, [g] *because they which minister about the holy things, eate of the things of the Temple, and they which waite at the Altar are partakers with the Altar*: from this, that men cannot be partakers of the things offered to Idols but they must pertake of the Idols, that is to say of diuels, [h] for saith he, *Behold Israell which is after the flesh. Are not they which eate the sacrifices pertakers of the Altar?* And in Christ (the truth of the type) they had all an euerlasting continuance. In which regard they are called [i] *euerlasting ordinances*, and *ordinances from generation to generation.*

[g] 1.Cor.9.13. 14.

[h] 1.Cor.10.18. 19.

[i] Exo.12.14.24.

In these ceremonies wee will consider, first the Sacraments, wherein they receiued from God, and therefore were not signes onely, but [k] seales, and pledges of his gra-

[k] Rom 4.11.12.

ces

ces (for these also in regard of the outward signes and actions may truely bee called ceremoniall, and [l] were a part of the legall pedagogie which had his end in Christ) Secondly, the sacrifices, and oblations, wherein they gaue vnto God, and in which the substance of their ceremoniall seruice stood. Thirdly, times, certaine places, persons, circumstances, for the most part annexed to their sacrifices and oblations. And lastly some other ceremoniall obseruances that were not so annexed.

[l] Gal.5.2.3. 1.Cor.5.7.

Their ordinarie sacraments, * answerable to ours, were Circumcision and the Passeouer. Circumcision [m] signifying and sealing vp, by the cutting quite away of the flesh of the fore-skinne of the male, that which Baptisme doth to vs, their ingraffing into Christ. And therefore the circumcision (not made with hands) of the heart and whole man, the forgiuenesse of the guilt, fault, and punishment of their sinnes, yea the putting off of the sinfull bodie of flesh, to conclude, regeneration, iustification, and sanctification through Christ; for God instituting the same [n] *Gen.* 17. saith; *This is my couenant which yee shall keepe, betweene me and you and thy seede after thee, Let euerie manchilde among you be circumcised.* And *Paule* calleth [o] it, *a signe and seale of the righteousnesse of faith*, and saith in [p] another place, that *in Christ we are circumcised with circumcision not made with hands, by putting off of the sinful body of the flesh thorough the circumcision of Christ, being buried together with him in Baptisme.* *Moses* also teacheth this vse of circumcision. [q] *Deuteronomie* 30. *Iehouah thy God will circumcise thine heart and the heart of thy seede, that thou maiest loue Iehoua thy God with all thine heart, and with all thy soule, that thou maiest liue.*

[m] Col 2.11.12. 1.Cor.5.7.

[n] Gen.17.10.

[o] Rom.4.11.

[p] Collos.2.11.

[q] Deut.30.6.

And this sacrament was to bee ministred [r] when the childe was eight daies old. Being set vpon the shamefullest member where lust and concupiscence rageth most, it did most liuely represent. First, that the whole viciousnesse of our nature is pardoned through Christ. Secondly, that by him we are sanctified from our fowlest and most vncleane

[r] Gen.17.12.

offenses. That which *Paul* calleth *the sinfull bodie of flesh*. The passeouer was, by eating of the paschall lambe, not onely to [f] keepe a holy memoriall of their deliuerie out of Egipt; but beside to signifie and seale, as now the Lords supper doth, their continuall nourishment and growing vp in Christ. Wherefore the Apostle shewing the true meaning of this ceremonie calleth Christ our passeouer [t] 1. Cor. 5. The manner of the celebrating was is this sort, the master of the familie [u] killed a lambe, or kid without blemish, a male of a yeere old for his household, or if they were too little he tooke of them next to his house to supplie the number. [x] The head, feete & purtenances he rosted whole with fire. [y] Not a bone thereof was to bee broken. [z] Then teaching the vse of it he set it before them to eate, which all of them did eate of with [a] vnleauened bread, and sower herbes in memory of their affliction in Egypt [b]; and if anie were left vnto the morning they burnt it with fire. The action of the master of the familie signified, that God [c] giueth his sonne to euerie companie of his faithfull people to sustaine for them the death of the crosse (yet [d] without beaking of anie bone) and the [e] fire of the wrath of God. Being offered vp in sacrifice vnto God for euerie faithfull man, and by the preaching of the Gospell set before them [f] for their spirituall nourishment through the vnion they haue with Christ [g] vnto euerlasting life.

[f] Exod. 12. 25. 26. 27. Deut. 16. 3.
[t] 1. Cor. 5. 7.
[u] Exod. 12. 3. 4. 5.
[x] Exod. 12. 9.
[y] Exod. 12. 46. Num. 9. 12.
[z] Exod. 12. 26. 27
[a] Exod. 12. 8.
[b] Exod. 12. 10
2. Cro. 35. 11. 12
[c] 1. Cor. 5 7.
[d] Ioh. 19. 33. 36
[e] 1. Pet. 1. 19. Esay 53. 7.
[f] 1. Cor. 10. 16.
[g] Luk. 22. 16.

The eating by the familie signified that all the [h] faithfull renouncing themselues and their owne affections, and [i] beholding the Lords suffering that should bee, with sorrow and bitternesse of minde for their sinnes, were to applie Christ so set before them: that with [k] ioy of heart they might grow continually in him [l] vnto eternall life. As all these parts are thus obserued in the places here quoted.

[h] 1. Cor. 5. 17. Deut. 16. 3.
[i] Zach. 13. 10. 11. 12. 13. 14. compared with Exod. 12. 4. Numb. 9. 11.
[k] 1. Cor. 5. 8.
[l] Luk. 22. 16.

Three circumstances more there were pertaining to the onely passeouer celebrated in Egypt, wherein

First, They were to [m] sprinkle of the blood vpon the two postes, and the vpper doore post of the houses in the which they eate it, that God seeing the blood might passe by the.

[m] Exod. 12. 7. 13

It

It signified the sprinkling of the blood of Christ.[n] 1. *Pet.* 1 [n] 1.Pet.1.2.

Secondly, They[o] were to eate of it with their loynes girded, their shooes on their feete, their staues in their hand, and in haste, readie to take their iourney. [o] Exod. 12.11.

It signified how readie they should bee to withdraw themselues from all impietie and vncleanenesse, which *Peter* hath a respect vnto, when he saith [p] *Girding vp the loynes of your minde, &c. fashion not your selues to the former lusts, that were in your ignorance.* [p] 1.Pet.1.13.14

Thirdly, they were forbidden to go out of the doore of their house vntill morning.

It signified that keeping our selues by faith in the true Church which is the bodie of Christ and his house, wee shall be deliuered from the common destruction of the vngodly. As [q] *Esay* alluding here vnto: saith, *Goe to my people, enter thou into thy chambers, and shut thy doores vpon thee, hide thy selfe for a verie little while vntill the indignation passe ouer: for loe Iehouah will come out of his place to visite the iniquitie of the inhabitant of the earth vpon him, &c.* All which things as extraordinarie are left out and not spoken of, in the institution of the anniuersarie rite of the passeouer: [r] *Exod.* 12. and *Numb.* 9. And therfore our Sauior eating it fitting, & after supper going out into the garden (as al the Euangelists say he did) offended not against the law. [q] Esay 27.1.2. [r] Exod.12.14. &c.

Of this passeouer those which simply were [s] strangers, that is to say, vncircumcised not professing the faith, might by no meanes eate: But those that were borne in the land, or strangers conuerted to the faith and circumcised were bound to doe it, one law was for them both. [s] Exod.12.43. 44.47.48.49.

A law of perpetuall equitie touching those that are to be admitted to the Sacraments.

It did figure that none vncircumcised in heart should be partaker of Christ, as *Ezechiel* speaketh. [t] Eze.44.8.9.

These were their ordinarie Sacraments.

Extraordinarie, were first the building of the Arke by *Noah*: After, two other among the Iewes, in the time of their iourneying towards the land of promise. For *Noah* by

the building of the Arke, as by a Sacrament of imitation
w 1.Pet.3.21. (w answerable to our Baptisme) sealed vp the doctrine
which he taught of the free couenant of mercie; how that
x 1.Pet.4.6. according vnto men, to wit in the flesh, they should be
damned; according to God, to wit in the spirit, they
should liue.

Both which parts hereby hee sealed vp; towards the wicked, by threatning of the flood to the destruction of all liuing creatures, yea to the eternall condemnation of the vngodly, If they repented not through faith in Christ; towards the faithfull hee sealed vp, by that wonderfull deliuerance of all liuing things (as touching the kinds of mercie one) from the flood, the speciall & free couenant which God had made with mankinde in the familie of *Noah*, that they should bee heires by faith of the righteousnesse of
y Heb.11.7. Christ. The Apostle setteth them both downe. y *Heb.* 11. *He prepared the Arke to the saning of his household, through the which he condemned the world, and was made the heire of the righteousnesse which is by faith.* And hereof it is that Peter
z 2.Pet.2.5. calleth him z *a preacher of righteousnesse*: and in a-
a 1.Pet.3.19. 20.21. nother place, *By the which* diuine power of his, speaking of Christ, *he also went and preached* (in the ministerie of *Noah*) *vnto the spirits which are in prison, which were in times past disobedient, when once the long sufferance of God waited patiently whilst the Arke was preparing, wherein a few, that is eight soules were saued in the water, whereunto the Baptisme that now is, being an answerable figure saueth vs also by the resurrection of Iesus Christ.*

The parts therefore of this sacrament were. First, *Noah* by the word of God built the Arke according to the forme prescribed, and by his ministerie and preaching applied it to the former doctrine.

It signified that God denounced to the obstinate eternall destruction: to the faithfull through Christ, euerlasting deliuerance.

Secondly, the familie of *Noah* confirmed by the word and prayer, entreth the Arke at Gods commandement, and endu-

enduring the flood almost a whole yeere is deliuered.

It signified that being confirmed in the free couenant through faith, they apprehended Christ, and in him and by his power endured the outward iudgements of God, the floods that sin and the diuell raised vp to drowne them in perdition, and to shake both their iustification and sanctification, and so were set free vnto euerlasting life. All which things the places of [b] 1. *Pet.* 3. & [c] *Hebr.* 7. before do evidently confirme.

[b] 1. Pet. 3. 20. 21
[c] Heb. 7. 11.

This was the extraordinarie Sacrament in the time of *Noah*. The Iewes in their time had other two.

First, that which *Paul* calleth Baptisme in the cloude and in the sea, to seale their communion with Christ. *All of them.* [d] saith hee, comming vnto *Moses were Baptised in the cloude, and in the sea*, and in the first verse, *Our fathers all of them were vnder the cloude and all passed through the sea.* The storie whereof you haue [e] *Exod.* 13. & 14. [f] *Numb.* 9. and the Psalmist doth elegantly describe it [g] *Psalm.* 77. and [h] *Psalm.* 78.

[d] 1. Cor. 10. 2.
[e] Exod. 13. 21. 22. & 14. 17. 18. 19. 20. 21. 22.
[f] Num. 9. 19. 20. 21. 22.
[g] Ps. 77. 13. 14. 15. 16. 17. 18. 19.
[h] Psal. 78. 13. 24.

The parts therefore of this Sacrament, were two. Baptisme in the cloude and Baptisme in the sea.

Touching the cloude.

First, Christ as the King and Lord of his Church, led his people [i] towards the land of promise in a cloude and a piller of fire. The cloude [k] baptizing and washing them, and defending them from all iniuries both of the weather and of their enemies: The piller of fire giuing them light by night.

[i] Exod. 13 & 14
[k] Exo. 13. 20. 21 Exod. 14 20.

Secondly, *Moses* as the minister sanctified those outward things by the word of God and prayer. As it is recorded [l] *Numbers.* 10. And that is it which the Apostle meaneth when he saith, all comming vnto *Moses* (for so that place is to bee taken) that is resorting to him as to the minister of God for that purpose, *were Baptised, &c.* Whereof it is that the Scripture saith, [m] *Numb.* 9, it was at *the commandement of Iehoua by the hand of Moses*, and the Psalmist concludeth this point, [n] *Psal.* 77. *Thou leddest thy people like*

[l] Num. 10. 35. 36.
[m] Num. 9. 23.
[n] Psal. 77. 21.

sheepe by the hand of Moses and *Aaron.*

o Exod.13.21. Num.9.18.19. &c.

Thirdly, the o people betooke themselues to the cloude and piller of fire as to their defence, and the directer of their voiage.

It signified.

First. That God offered himselfe vnto them to receiue them, euerie one of them, into his fauour and custodie, and to water and wash them in Christ with the remission of their sinnes, iustification, sanctification and other graces, to the destruction of their enemies and their owne saluati-

p Psa.77.7.8.9. &c.

on, which vse the Prophet *Dauid* maketh of it p *Psalm.77.*

q Esay. 4.4.5.6.

And q *Esay* in his fourth chapter doth in a manner so expound it. *Iehouah shall wash the filthinesse of the daughters of Zion, and purge the blood of Ierusalem out of the middest thereof, by the spirit of iudgement and by the spirit of burning. And the Lord shall create vpon euerie place of mount Zion, and vpon the assembies thereof a cloude and smoake by day, and the shining of a flaming fire by night: for vpon all the glory shall be a defence, and a couering shall be for a shadow in the day for the heate, and a place of refuge and a couert for the storme, and for the raine.* r *Moses* also to the people saith, *Iehouah shall fight for you, therefore hould you your peace.*

r Exod.14.14.

Secondly, the peoples comming vnto *Moses* to that end, signified that they betooke themselues into the grace and fauour of God through Christ, to receiue all the benefits and blessings afore said vnto euerlasting life, as appeareth by s the places before alleaged.

s Psalm.77.9. 10.&c. Esay 4.4.

Touching their passing thorough the sea.

t Exod.14.15. u Exod.14.31. x Exod.14.16.

First, *Moses* as the minister calling vpon God and propounding the holy doctrine to them, x lift vp his rod and stretched out his hand vpon the sea, both for the deuiding of it, and causing it to returne againe.

y Exo.14.21.22.

Secondly, thereupon Iehouah Christ, y for the Israelites draue away the waters and deuided the sea in two, to bee a wall on either side that they might passe thorough the middest of it, as vpon the drie ground.

z Exod 14.26. 27.28.

Against the Egyptians hee made it to returne to his

force againe to ouerthrow them.

3. The [a] people passed safe vpon drie ground through the middest of the sea. [a] Exo.14.22.29

It signified, 1. That God offered vnto them the death and mediation of Christ as the sure way vnto the heauenly Canaan, safe from all enemies forces, nay swallowing and deuouring all that stands against it: that through the same they might walke vnto euerlasting life: as beside the places before mentioned, in the [b] 106. Psalme you may see. The peoples passing through, [c] signified that by Christ who is the waie, and the life, and by his mediation, they were to goe through all difficulties by faith vnto euerlasting life. [b] Psalm.106.7. 8.9.10. [c] Psalm.77.9. 10.12. Exod.14.31.

The second extraordinarie Sacrament the Apostle there calleth [d] *Spirituall meate and drinke. They did all eat the same spirituall meat;* meaning Manna, *and did all drinke the same spirituall drinke; for they dranke of the spirituall rocke that followed them, and the rocke was Christ.* Which story of Manna is recorded [e] *Exod.* 16. *Numb.* 11. The story of the rocke [f] *Exod.* 17. *Numb.* 20. And the Psalmist singeth of them both [g] *Psalme* 78. and *Psalm.* 105. This Sacrament therefore, [h] by Manna out of Heauen, & waters out of the rock, sealed vp vnto them continuall nourishment by the free couenant of God in Christ. [d] 1.Cor.10.3. [e] Exod.16.13. 14.15. Num.11.7.8.9. [f] Exod.17.6. Numb.20.8. [g] Psa.78.15.16. 23.24.25.&. Ps.105.40.41. [h] 1.Cor.10.3.4 Iohn 6.

For the full sealing vp of which spirituall nutriture, it hath two members: one of meate, the other of drinke.

Touching the meate.

1. Christ [i] according to the worde of God spoken by *Moses* & *Aaron*, gaue Manna euery day out of Heauen for the daily and continual food of euery family. Which Manna was meat prepared (as the word doth signifie) that fell from heauen, called therfore [k] *The bread of heauen*, [l] like to Coriander seede, white, to taste to, like wafers made with hony. [i] Exod.16.14. Numb.11.7. Psa.78.23.24. [k] Psalm.105.40 [l] Exod.16.31.

2. Euery [m] day (except the Sabath) they gathered, euery one after the number of the persons; so as they that gathered little did not want, and they which gathered much [m] Exod.16.17. 19.19.20.

had nothing ouer, it signified. 1. That God offered Christ comming downe from Heauen, that by faith hee might nourish their whole man vnto euerlasting life. As our Sauiour interpreteth the same [n] *Ioh. 6.* In which regard the Apostle [o] here calleth it spirituall meate.

[n] Ioh. 6. 32. 33. 34. 35. 41 42.
[o] 1. Cor. 10. 3.

Their gathering betokened that they were to receiue the body of Christ and euen Christ himselfe and the blessing through him, by a continuall application more and more through faith continually growing, for meate and spirituall nourishment of their soules as appeareth by that of *Iohn*. The equality of the gathering signified that Christian and mutuall communication of Gods blessings, agreable to the communion of Saints, whereof *Paul* speaketh [p] 2. *Cor.* 8. *Not that other men should be eased and you grieued. But vpon like conditions at this time your abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be an equalitie, as it is written, He that gathered much, had nothing ouer, and he that gathered little had not the lesse.*

[p] 2. Cor. 8. 13. 14. 15.

Touching the drinke.

1. *Moses* [q] and *Aaron* by the commandement of God were to haue spoken vnto the rocke and to smite it before the peoples eies; but they [r] disobediently spake vnto the people, and smote the rocke twice with their rodde, out of which rocke they brought out water, euen continuall riuers that followed them through drie places, and so they gaue the congregation and their beasts drinke.

[q] Num. 20. 7. 8. 9. 10. 11. 12. 13. Psal. 105. 41. 1. Cor. 10. 4.
[r] Psal. 106. 33.

2. The people with their cattell continually dranke in the desart.

The action of God signified that he offered Christ vnto the people, that by faith beeing partakers of his blood and of himselfe, they might draw dayly and for euer riuers of waters of life flowing from his vertue. Therfore our Sauiour [s] saith, *If any man thirst, let him come vnto mee* (that spirituall rocke as *Paul* calleth him. [t] 1. *Cor.* 10.) *and drinke. He that believeth in me* as saith the Scripture *out of his belly shall flow riuers of waters of life. This spake he of the spirit,*

[s] Ioh. 6. 37. 38. 39.
[t] 1. Cor. 10. 4.

spirit, which they that beleeue in him should receiue. And so [u] *Esay* had said before, *Ho euery one that thirsteth come yee to the waters &c.* The peoples [x] action signified that by faith continually growing they should receiue these things. And hither may (not vnfitlye) the brasen serpent be referred; which if it were not a Sacrament was yet at the least, a noble and an extraordinary figure of Christ, set [y] by *Moses* vpon a pearch, that such of the people, as the fiery serpents had stung, euen vnto death, confessing their sins and looking vpon it might liue.

[u] Esay 55.1.
[x] Ibid.
[y] Num.21.5. &. 7.8.

The signification whereof our Sauiour deliuereth, [z] *Ioh. 3. As Moses lift vp the serpent in the wilderneſſe, so must the sonne of Man bee lift vp. That whosoeuer believeth in him should not perish, but haue eternall life; for God so loued the world that he hath giuen his onely begotten sonne, &c.*

[z] Ioh.3.14.15.16

The serpent therefore of brasse signified Christ, strong, mighty, able perfectly to deliuer his. The lifting vp by *Moses*, Gods giuing of his sonne to death, the death of the crosse, as our Sauiour expoundeth it. [a] *Iohn 12. I, if I were lift vp from the earth, will draw all men after mee. Now this he spake signifying what death he should die.*

[a] Ioh.12.32.33.

The biting of the serpent, signified the Deuills deadly sting. Their looking to the serpent lift vp vpon the peareh, their beleeuing in Christ crucified, that so by faith in him confessing their sinnes they might be healed vnto euerlasting life.

And of their Sacraments so much shall suffice. We come now to their sacrifices, which a Priest offered by fire vpon an altar. The thing was to bee without spot or blemish, and then beeing salted, the Priest to offer it vnto God by prayer, wherefore these parts as they lye in order, are now to bee opened, and the typicall signification of euery one.

1. There was a Sacrifice, a Priest, an Alter (for these three haue cleerely a respect and relation together) & then fire to consume the sacrifice. Euery one saith our Sauiour Christ *Marke 9.* must be salted with fire, whereupon sacrifices in

the

Gen.8.20. Mark.9.40. אשה and יהוה. Leuit.19.13.17 &.2.2.3.9.10.16 and in a number of other places.

the Law are euery where called, things to bee consumed with fire. The sacrifice was a figure both of [b] Christ, our eternall sacrifice, and of our selues, whom the Apostle calleth *liuing sacrifices* through him.

The Priest figured.

1. Christ to bee that [c] onely Priest, that can draw [d] neere to God, as *Ieremy* speaketh.

2. That by Christ alone [e] we draw neere vnto him, and are [f] priests in and through Christ.

3. It figured the Ministerie in the time of the Gospell, which the Prophet [g] *Esay* sheweth to be shadowed vnder that type, when speaking of the calling of the Gentiles, he saith. *Of them also will I take for Priests and for Leuites, meaning Pastors and Teachers.*

The altar whose [h] property it was to sanctifie the gift figured.

1. That Christ did sanctifie himselfe and was his owne Altar: that is, the deitie of Christ did sanctifie and was the altar of his humanitie, as he saith [i] *Iohn* 17. *For their sake doe I*, the euerlasting God, *sanctifie my selfe*, or my humane nature, and as the Holy [k] Ghost writeth that *by the euerlasting spirit he offered vp himselfe without spot to God.*

2. That wee haue Christ for our altar, [l] *Heb.13. We haue an altar*, meaning Christ, So [m] *Reuel.* 8. *An other Angel* (Christ an Angell after another manner, that is, by office, not in essence, and an Angell of another nature) *came and stood ouer the Altar, hauing a golden censar, and to him was giuen much incense, that he might giue it with the prayers of all his Saints vppn the golden altar which was before the throne.*

The fire signified,

1. The consecrating of our Saviour Christ through sufferings; the burning of him vp and consuming of him with the sense of his Fathers wrath, *for the bodies of those beasts whose bloud is brought into the holie place by the high Priest, for sinne, are burnt without the campe. Therefore euen Iesus that he might sanctifie the people with his owne bloud, suffered*

[b] Ephes.5.2. Heb.10.5.6.7. 10.
[c] Heb.5.6.10.
[d] Ier.30.12.
[e] Heb.7.19. Eph.2.18.
[f] Exod.19.6. 1.Pet.2.5.9. Reuel.1.8.
[g] Esay 66.21.
[h] Mat.23.19.
[i] Ioh.17.19.
[k] Heb.9.14.
[l] Heb.13.10.
[m] Reuel.8.3.

with

without the gate [n] saith the Apostle to the Hebrews.

[n] Heb.13.11.12

2. The burning vp and consuming of our lusts, and a holy zeale and feruencie of spirit. To which purpose our Sauiour enforceth it in that place of *Marke* before.

3. The fiery afflictions, as [o] *Peter* calleth them, of Gods children.

[o] 1.Pet.4.12.

This [p] fire, sent downe from Heauen, when the people first offered, was commanded to bee preserued euer after, that it should not goe out, and to haue wood euery day put vnto it vpon the altar.

[p] Leuit.6.5.6.

The comming of it downe from heauen signified.

1. That Christ was by God himselfe appointed the sacrifice for our sinne.

2. That through the middest of troubles and persecutions we must make our passage vnto the heauenly Kingdome, as [q] *Paul* speaketh, and as appeareth by those places before [r] *Mar.9. & Heb.12.*

[q] Act.14.21.
[r] Mar.9.49.50. &. Heb.12.11.12.

The continuall kindling and putting of wood vnto it vpon the altar signified.

1. That this zeale of ours ought neuer to goe out. That [s] neither water should be able to quench it, nor the floods to drowne it.

[s] Cantic.7.10.

2. How necessary it is for vs continually and euery day to stirre vp our faith, zeale and other graces, and to put oyle into our Lamps, to keepe still a light this holy fire in vs.

Next is to be considered the property of the sacrifice or thing to be offered, and then the manner of the offering.

The sacrifice or thing to be offered was to bee without any blemish, neither blind, broken nor maimed, nor which had a wemme, or was scuruy, or scabbed, as the Law doth streightly prouide [t] *Leu.22. Deut.15.* and *Deu.17.* [u] *Malachie* for the breach of this law doth sharpely rebuke the people. *Ye offer vncleane bread vpon mine altar. And yee say wherein haue we polluted thee? In that ye say, the table of Iehouah is contemptible; for when ye offer the blind for a sacrifice, is it not euill? And when ye offer the lame and sicke, is it*

[t] Leuit.22.19. 20.21.22.23.24. 25. Deut.15.21.& Deut.17.1.
[u] Malach.1.7.

not euill? Offer it now vnto thy Prince, &c: vpon this reason was the meate-offering commanded to bee of [x] fine flower wherein should be no bran.

[x] Leuit.2.1.

It signified.

1. The perfect sacrifice of Christ, [y] *holie, harmeleſſe; vndefiled, ſeparate from ſinne.* And as [z] *Peter* calleth him, *A lamb vnſpotted and vndefiled.*

[y] Heb.7.26.
[z] 1.Pet.1.19.

2. That our obedience, though now imperfect and defiled of the fleſh, yet as it proceedeth from Gods ſpirit is pure before God, being without hypocriſie. As [a] *Paul* willeth vs to lift vp *pure hands.* And [b] *Iohn* ſaith hee that hath this hope, *purifieth himſelfe, euen as he is pure,* and this to be the meaning of the former ceremonie, [c] *Malachy* there ſheweth, in *euery place incenſe, ſhall be offered vnto my name and a pure offering.*

[a] 1.Tim.2.8.
[b] 1.Ioh.3.3.
[c] Malach.3.11.

3. That in heauen, [d] *whether no vnclean perſon can come,* we ſhall be glorious & perfect without any ſpot in vs, as in the [e] ſong of *Salomon.* alluding to this type, it is ſaid, *Thou art al fair, my loue, & no ſpot in thee, thou ſhalt come with me from Libanon, my ſpouſe &c.* And frō hence *Paul* taketh vp that ſpeech [f] *Eph.5. That he might preſent it vnto himſelfe glorious, that is, a Church not hauing ſpot or wrinckle or any ſuch thing, but that it ſhould be holie and without blame.*

[d] Eph.5.9.
[e] Cantic.4.7.8
[f] Eph.5.27.

4. The manner of the offering was, that firſt: *Euery ſacrifice was to be ſalted with ſalt:* as our Sauior techeth [g] *Mark.* And the law thereof is [h] *Leuit.2. Euery oblation of thy meat offerings ſhalt thou ſeaſon with ſalt: neither ſhalt thou ſuffer the ſalt of the couenant of thy God to be taken from thy meat offering, with euery oblation of thine thou ſhalt offer ſalt.*

[g] Mark.9.49.
[h] Leuit.2.13.

The ſalt ſignified the couenant of God made with vs in Chriſt. And therefore it is there in *Leuiticus* called, *The ſalt of the Couenant of God.*

The ſalting of the ſacrifice ſignified.

1. That this couenant of God ſhould dwell and bee rooted in our heart, whereupon we are willed to *haue the ſalt of the Couenant of God within vs:* that is, to be ſeaſoned therewith as with ſalt.

2. It

2. It signified the mortification of our lusts; as salt soaketh and drieth vp fresh and vnwholesome humours. To which purpose our Sauiour applieth it, [i] *Marke 9. If thy hand or thy foot cause thee to offend, cut it off; if thine eye cause thee to offend, plucke it out, for euery man must bee salted with fire, and euery sacrifice shal be salted with salt.*

[i] Mar.9.42 &c. to the end of the chapter.

3. Zeale and feruency to powder all our actions: as our Sauiour there teacheth, when he so presseth *this seasoning and hauing of salt within vs*, as yet he giueth vs a caueat, by way of correction and holy admonition. So saith [k] hee, haue this holy fire, this salt to season you, as yet *yee bee at peace one with another.*

[k] Mark.9.50.

Secondly the Priests proper and peculiar office, standing as the Apostle defineth it to the [l] Hebrews, *in things to be done with God*, hath here two diuided members. First that (the essentiall point of his office, and proper to a Priest) to offer vp the sacrifice, which the Apostle there expresseth, euery high Priest is set vp for men in the things to be done with God, *That he may offer both gifts and sacrifices for sin.* The other part of his Priesthood & knit vnto the former, was together with the sacrifice, to offer prayers vnto God for the accepting of it. As they are both expressed, *Iob* 42. *Cause a burnt offring to be brought for you, and let my seruant Iob pray for you*, dooing the part of a Priest, both in sacrifice & prayer. The Priests offring of the sacrifice was a figure.

[l] Hebr.5.1. Iob.42.8.

1. Of Christs oblation of himselfe. [m] Who as it is said *Eph.5. Gaue himselfe vp for vs an oblation and sacrifice to God:* and [n] *Heb.10. We are sanctified by the oblation of the body of Christ.*

[m] Ephes.5.2.

[n] Hebr.10.10.

2. Of our oblations. Being made a [o] holy *Priesthood to offer vp spirituall sacrifices through Iesus Christ.*

[o] 1.Pet.2.5.

3. Of the Ministers. Whose duty it is, by the Preaching of the Gospel, to [p] make as it were a *sacrifice of their people sanctified through the holy Ghost*, as *Paul* speaketh *Rom.15.* To this the Lord alludeth [q] *Esay 66.* When hee promiseth that the remnant of the Iewes his people, *shall bring all your brethren* (begotten of God by the spirit through faith)

[p] Rom.15.16.
[q] Esay 66.20.
Leuit.7.19.20.
Leuit.1.3.
Gen.4.4.
Exod.18.20.
Iob.42.8.
Leuit.1.4.

faith) *of all nations for an oblation to Iehouah.*

The Priests offering vp of prayers figured.

1. Christs prayers and intercession for his Church, whereof wee haue recorded one, a most singular one, *Ioh.*17. and [r] *Heb.*5. It is said, that in *the daies of his flesh he offered vp both requests and supplications to him that was able to saue him from death, with strong crying and teares.*

[r] Heb.5.7.

2. Our right of praying vnto God, in his name, that [f] *by him we may offer vp the sacrifice of praise alwaies to God, that is the fruit of the lips confessing to his name.*

[f] Heb.13.15.

Lastly the sacrifices thus offered and consecrated with prayer, were acceptable vnto God, as 1. Touching the sacrifices we read [t] *Gen.*4. That God had respect to *Habels* sacrifice, and accepted it

[t] Gen.4.4.

Which signified

1. That Christs offering vp of himselfe to God his Father, was a sweet smelling oblation. [u] *Hee gaue himselfe*, saith *Paul for vs, to be an offering & sacrifice of a sweet smelling sauor to God*, and [x] *Heb.* 10. *Sacrifice and oblation thou wouldest none of, but a body thou hast filled for me. Burnt-offerings and sacrifices for sinne thou takest no pleasure in. Then I said, Loe I come.*[y] Applying this to the sacrifice and oblation of Christs owne body.

[u] Ephes.5.2.

[x] Heb.10.5.6.

[y] Vers.10.12.

2. That we, through Christs oblation are accepted of God. So saith the [z] Apostle to the *Hebrews*, *By the which will we are sanctified, euen by the offering of Iesus once made.*

[z] Heb.10.10.

3. That our obedience or reasonable seruice is pleasing to him. *Then shall the offerings of Iudea and Ierusalem be acceptable to Iehoua*, saith [a] *Malachy*. Thus the Apostle doth interpret it [b] *Rom.* 12. *Giue your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruice of him.* And [c] *Peter* saith. *Be ye as liuely stones made a spirituall house, an holy Priesthood, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* The Apostle also to the [d] Hebrews, *To doe well and to distribute forget not, for with such sacrifices God is well pleased.*

[a] Malach.3.4.

[b] Rom.12.1.

[c] 1.Pet.2.5.

[d] Heb.13.16.

4. That the ministers oblation of those that are called to

faith, by the worke of the holy ghost through their ministery and seruice smelleth sweet in the Lords nosethrills. In which respect [e] *Paul* saith of himselfe, *That he was the minister of God towards the Gentils, ministring the Gospell of God, that the offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.* Touching prayer the same is expressed [f] *Iob.42. Cause burnt offerings to bee brought for you, and let my seruant Iob pray for you, for I will indeede accept his face*, doing the office of a Priest in the name of Christ our eternal Priest and sacrifice, whom those figures did represent.

[e] Rom.15.16.

[f] Iob.42.8.

It signified.

First, That Christs prayers and intercession are acceptable to God, and that he doth alwaies heare them. I g know, saith he, that *thou doest alwaies here me.* And the Apostle to the [h] Hebrewes sheweth how in those pitifull cries, and prayers which hee made to his father in the dayes of his flesh, *he was heard; and so deliuered from the thing he feared.*

[g] Ioh.11.42.

[h] Heb.5.7.

Secondly, That we in our prayers, comming in his name, shall be heard, whereof hee hath made a promise, [i] *Ioh.* 15. *Whatsoeuer yee aske of the father in my name, hee will giue vnto you.*

[i] Ioh 15.16.

This acceptation of the sacrifices and prayers, it pleased God to seale vp manie times from heauen by some outward and externall figure, wherby he gaue testimonie that he did accept and was well pleased with it. As of *Abel* it is recorded [k] *Gen.*4. that *God had a respect to him & to his offerings*, meaning by some visible approbation, whether fire from heauen or some thing else, for *Caine* discerned it, and the [l] Apostle to the Hebrewes doth so interpret it, *God bare witnesse vnto him and testified of his gifts.* So we see [m] *Leuit.* 9. vpon the first sacrifice offered by *Aharon. The glory of Iehouah appeared to all the people. And there came a fire out from Iehouah, and consumed vpon the altar the burnt offering & the fat, which when all the people saw, they showted for ioy & fell on their faces.* Another notable example hereof we haue [n] 1.*Kings*.8. in the dedication of Salomons temple: as also

[k] Gen.4.4.

[l] Hebr.11.4.

[m] Leu.9.23.24.

[n] 1.Kings 8.10. 11.12.

o 1.Kings 18. 38.39.

o 1. *Kings* 18. in the sacrifice that *Elias* offered. This visible and outward testimonie which God gaue, signified the inward testimony of the spirit, testifying to our spirits that wee, and all we doe is acceptable vnto God in Christ. So *Paul* saith p *Rom.* 8. *The spirit beareth record together to our spirits that we are the children of God.*

p Rom.8.16.

Wherefore to these sacrifices there was manie times, especially in their greater solemnities, knit as an appendix and a thing adioyned, a holy feast in the holy place before God, to declare their ioy, and to shew forth the fruites of their liberalitie. So q *Exod.* 18. when *Iethro Moses* father in law had offered burnt offerings and sacrifices to God, it is said that *Aaron and all the elders of Israel came to eate meate with him before God.* And r 1. *Chron.* 16. wee reade of *Dauids* doale, which hee made to the people of Israel, after they had offered burnt offerings and offerings of thankesgiuing before God, *he dealt to euerie one, man and woman, to each one cake of breade, and a peece of flesh, and a bottle of wine. And he appointed certaine of the Leuites to minister before the arke of Iehouah, and to rehearse and to thanke and praise Iehouah the God of Israel.* Of this I vnderstand that in the f Psalmes, I will take vp (or taking I will present) *the cuppe of saluations* (that is of all manner of saluation) *and publish the name of Iehouah.* Meaning that with burnt offerings and sacrifices of thansgiuing offered vp to God, he would make a holy banquet to the people in remembrance of the manifold saluation and wonderfull deliuerances obtained at the hands of God, which there in that place of the Chronicles he is recorded to haue done.

q Exod.18.12.

r 1.Chro.16.1. 2.3.4.

f Psal.116.13.

And so wee see how in euerie sacrifice was figured the person of Christ and his office of priesthood, with all the parts of it: ouer and beside such speciall things, as in the particular sacrifices and other holy rites, come hereafter to be considered.

And hitherto of a sacrifice in generall; The seuerall kinds follow, sacrifices were slaine sacrifices, or oblations. *Paul* maketh this deuision. t *Ephes.* 5. & *Heb.* 5. and both

t Ephes.5.2.& Heb.5.1.

both you haue ioyned together 1. *Sam.*2. &.3. and elſe where. Slaine ſacrifices were of bruite creatures ſlaine.

זבחים
θυσίαι.
Victime.

Heerein were lawes giuen of three ſorts. Some, what bruite creatures might be offered; ſome, for the manner of their offering; and ſome, for the fat of the offerings.

In the bruite creatures themſelues was to be obſerued.

First, That they ſhould bee cleane ones; for [u] from the beginning there was a difference of cleane and vncleane beaſts for ſacrifice, reuealed to the fathers. Though what thoſe beaſts were at the firſt, it is not known, more thē that ſheepe, oxen, and foule, are ſomwhere ſpoken of. But in the [x] law of *Moſes* they are defined to be. Of cattaile: oxen, ſheep, and goates, male, or female, according to the difference of the ſacrifice. Of fowles: turtles, or young pigions.

[u] Gen.7.2.&. 8.20. Gen.4.4. Exod.20.24.

[x] Leuit.1.2.10 14

Secondly, The [y] bruite creatures ſo to be offered, muſt haue beene ſeauen daies vnder their damme, and not till the eight day, and ſo forward were they fit for ſacrifice.

[y] Leuit.22.27.

Thirdly, No [z] bruite creature with his young one, was the ſame day to be ſlaine in ſacrifice.

[z] Leuit.22.27.

All this ſignified that nothing is holy and ſanctified to Gods people, but that which hee himſelfe hath appointed for the manner of the offering.

First, [a] theſe ſacrifices were to be ſlaine by the prieſt (for here the prieſts office beginneth) before God in the place appointed, ſo as the blood might be ſhed.

[a] Leuit.22.28. The commandement of God Exod.29.10. &c. and Moſes. example.

Figuring the death of Chriſt, and the ſhedding of his blood vpon the croſſe.

Secondly, the prieſt was to dreſſe it, to flea it, to cut it in peeces, to diſpoſe it at the altar, and according to the rite preſcribed, to offer it with fire. Figuring the ſame things as before, but more ſignificantly and cleerely.

Leuit.18.15. ſhew, it was the prieſt, and not the offerer, that did kill the ſacrifice.

Vnder the law a double ceremonie was further added.

First, That [b] in all ſacrifices of bruit creatures, the prieſt ſhould ſprinkle the blood at the altar.

[b] Leuit.1.5.11 15.

Which figured that power and force, which the blood of Chriſt ſprinkled vpon the Altar ſhould draw from himſelfe, that is to ſay, from his godhead, for the purging of

2 Cor 5.19. Acts.20.28. his sinnes, for *God was in Christ, reconciling the world vnto himselfe*, as the Apostle saith to the Corinthians, and in the Acts, *God hath purchased the Church with his owne blood.*

c 1.Pet.1.2. Therefore the Apostle c *Peter* speaketh of this sprinkling of the blood of Christ.1.*Pet.*1.

d Leuit.1.15. 17.&.5.8. Secondly, That d in the sacrifices of birds, the priest was with his nayle to cut the head ouer against the necke without separating it from the rest of the bodie, and to cleaue the bird with the wings, but not to deuide the wings asunder, that is to say, from the trunke of the bodie.

It figured. First, the death of Christ without anie breaking of his bones. As the c like was signified by the passe ouer.

e Ioh.19 36. 2.Tim.2.15.

Secondly, The skill that should bee in the ministers to *cut or deuide aright the word of truth.*

Touching the last, the f fat (that is to say) not all kinde of fat, but that which cleaueth to the end of the muscles or to the vpper skinne, which when it is congealed with the could is heard, and brittle, was to be holie vnto God, and wholie to be consumed with fire, neither the bringer nor the offerer was to haue it.

f Leuit.3.15. 16.17. חחלב

The fat signified our choice and precious possessions, and the excellent reward we haue from God, *my soule*, saith g *Dauid, shall be satisfied as with marrow and fatnesse*, and Esay 55 the Prophet exhorteth, h *Let your soule delight in fatnesse.* It figured therefore, that for vs to consecrate our best and our most delightfull things to God, and to preferre his glorie before our owne liues, is so acceptable vnto him through Christ, that wee shall againe by the merit of his death and sufferings bee crowned with all happinesse and ioy. And that from God onely, not for anie vertue or worthinesse in our selues.

g Psalm.63.6. h Esay 55.2.

Slaine Sacrifices are propitiatorie or eucharisticall, that is to say, Sacrifices of Attonement, or sacrifices of thanksgiuing, for these two sorts you haue expressed *Exod.*20. 24.&.24.5. 1.*King.*8.64.1.*Chron.*16.1.2. and in diuers other places, for the burnt offerings there spoken of, were

one

one ſpeciall kind of propitiatorie ſacrifices: and that which is tranſlated peace offerings doth indeede ſignifie ſacrifices of retribution or of thankeſgiuing.

Propitiatorie ſacrifices were thoſe that figured and ſealed vp the expiation of ſinnes in Chriſt, of which ſort were theſe two, An Holocauſt or whole *burnt offering and an offering for ſin*, you haue them both, together with the thing they ſignified to wit the bodie of Chriſt, [i] *Pſalm.* 40. & [k] *Heb.*10. *burnt offerings and offerings for ſinne thou doeſt not require, Then I ſaid loe I come to doe thy will, by which Will we are ſanctified, by the oblation of the bodie of Ieſus Chriſt once made.* And both theſe being bloudie ſignified. 1, that our expiation is by the blood of Chriſt, for [l] almoſt *With blood are all things purified according to the law, and without ſhedding of blood there is no remiſſion*, ſaith the Apoſtle to the *Hebrewes: it was neceſſarie therefore that the ſimilitudes of heauenly things ſhould be purified with ſuch things, but the heauenly things themſelues with better ſacrifices then theſe*, meaning the blood of Chriſt, which hee explaineth verſ. 26. *therefore is Chriſt now made manifeſt for the doing away of ſinne by the ſlaine ſacrifice of himſelfe.* Againe verſ. 28. *So Chriſt was once offered to take away the ſinnes of many*,

[i] Pſalm.40.7.8.
[k] Heb.10.6.10.
[l] Heb.9.22.

2. That [m] our ſacrifices are a broken and a contite heart, confeſſing our ſelues worthie of damnation:

[m] Pſa.51.18.19

3. That wee muſt cheerefully and willingly, *ſtand out euen vnto blood, a ſtriuing againſt ſinne*, as the Apoſtle exhorteth [n] *Heb.*12.

[n] Heb.12.4.

A burnt offering was a ſacrifice wherein the whole conſumed with fire, was offered vp to God for a ſauour of reſt, that is to pacifie and appeaſe the wrath of God throughly for our ſinnes, as it is euerie where ſpoken in [o] *Leuiticus*; not by any vertue in the burnt offering, but through the eternall ſacrifice of Chriſt ſacramentally ſhadowed in all thoſe ceremonies. This the Lord himſelfe teacheth when hee biddeth the three friends of *Iob*, [p] *take vnto you ſeauen bullockes, and ſeauen rammes, and goe to my ſeruant Iob, that ye may cauſe to be offered a burnt offering for you, and my ſeruant*

עלה
ὁλοκαυτώματα
Holocauſt.
רוח ניחוח
ὀσμὴ εὐωδίας

[o] Leu.1.9.13.17

[p] Iob.42.8.

Iob may pray for you, for I will indeed accept his face (performing the office of a Priest, in the name of Christ our Priest and eternall sacrifice, whom those doe figure) *that I do not*
q Gen.8.20. *bring vpō you the punishment of your shamefull dealing.* Wherefore q *Gen.*8. when *Noah* offred a burnt offering, comming out of the Arke, it is said, the Lord *smelled a sauour of rest.*

It signified.

1. That Christ was to bee a whole burnt offering, and wholy to bee consumed body and soule with the fire of Gods wrath, that hee might bee a sweete-smelling sauour for vs, for so the Apostle speaketh
r Ephes.5.2. r *Eph,*5. *he gaue himselfe*
s Heb.10.12. *a sacrifice, and oblation for a sweet smelling sauour,* & s *Heb.* 10. *he offered one sacrifice for sinnes,* which was his owne bodie as he doth expresse it, vers.10.

2. That we must offer vp and consecrate our selues, bo-
t Rom.12.1.2.3 die, and soule, vnto God in Christ, t *I beseech you,* saith the Apostle, *present your bodies a liuing sacrifice, &c.* And then mentioneth *the renewing of our minde, of our wisedome, &c.* (*our reasonable seruice*) or seruice extending to the reasonable, & most spiritual parts of vs) as a part of that sacrifice. By the whole burnt offering was therefore meant that which
u 1.Thes.5.23. *Paul* prayeth for to the u Thessalonians, that we ought to *be sanctified thoroughout, and our whole entire Spirit, and soule and bodie be kept vnblameable.* And that appeareth by the
x Mark.12.33. wise answer of the scribe so much commended. x *Mar.*12. *to loue God with all the hart, and with all the vnderstanding, and with al the soule and with all the might, &c. Is a more excellent thing then all burnt offerings and sacrifices.*

This was also offered for sinnes of ignorance, as it ap-
y Iob.42.8. peareth y *Iob* 42. that we might know that euen our errors are not purged but by the thorough sacrifice of Christ. And this was the manner of the burnt offering from the beginning. But in the law of *Moses* was further added.

1. That if it were of cattel; as beeues, sheep or goats, the
z Leuit 1.5. z blood was sprinkled round about vpon the Altar it selfe;
a Leuit.6.2. it a burned vpon the Altar all night vnto the morning, til it was consumed to ashes, which being first laid beside the

Altar

Altar on the [b] East part (as farre as might be from the most holie place, in reuerence of the diuine maiestie, the [c] priest, changing his garments, caried the ashes forth without [d] the hoast into a cleane place.

[b] Leuit.6.3.
[c] Lebit.1.16.
[d] Leuit.6.4.

This sprinkling of it round about the Altar figured more exactly and significantly that which is said before of the sprinkling of blood.

The thorough consuming of it into ashes signified that it was most gratefull and acceptable vnto God. Whereto the [e] Psalmist alludeth. *Psal.* 20. *Let him smell a sauour* (that is graciously accept and bee well pleased with, manifesting it by the signe that followeth) *all thy oblations: and turne thy burnt offerings into ashes, as when it is most of all.*

[e] Psalm.20.4.

2. That if it were of birdes (whether [f] turtles or doues, then the [g] blood was to be strained at the side of the Altar, the maw with the filth thereof (for so is the word there to be expounded, meaning ỹ guts which receiue the filth sent vnto them from the maw) was plucked out, and so was it burnt vpō the altar on the east part in the place of the ashes:

[f] Leuit.5.11.
[g] Leu.1.14.15.16.

This strayning of the blood [h] signified the clots of blood, that the dolour of Christs sufferings wrung from him before his oblation vpon the Crosse.

[h] Leuit.2.14. compared with the ceremonie.

An offering for sinne (which *Moses* law gaue the first life vnto) was [i] a sacrifice slaine for expiation of sinne in the place where the burnt offering was killed. But [k] not wholly consumed, as the burnt offering was.

[i] Leuit.6.18.
[k] Leuit.6.19.

It [l] signified as wee said before our expiation through Christ.

[l] Hebr.9.22.26.27.

Common to such offerings were these three things.

1. That [m] part of the blood should bee sprinkled vpon the hornes of the Altar where the sacrifice was slaine: the rest powred at the foote of the Altar.

[m] Leuit.4.6.7.17.18.25.34.

It signified that Christs blood, the most soueraigne purgation, should plentifully be powred vpon vs for the purging of vs from our sinnes. The ceremonie it selfe doth shew the latter. The former standes proued by Christs owne testimonie, where [n] he saith, *that the Altar sanctified*

[n] Math.23.19.

o Acts 22.16. *the gift.* Hence it is that o *Acts* 22. we finde it said that *baptisme washeth away our sinnes.*

p Leui.4.8 9.10 &. 6.26.27. 28. 2. That p which was to bee offered of these offerings was onely the fat that coucreth the inwards, and all the fat that is about the inwards, the two kidneys and the fat vpon them, and vpon the flankes, and the kell vpon the liuer.

To shew that the best things in vs and the choice of our affections (whereof these things are the instruments, and notes) must bee purged through Christ: as *Dauid* saith. q Psalm.16.7. *Psalm.16, my* q *raines teach me in the night.*

r Leuit.4.11. 12.13.21. 3. That r the whole bullocke with the skinne, the head, the leggs, the inwards and his dung; with the rest of his blood that remained of that was sprinkled, was to be caried out of the host vnto a cleane place where the ashes are powred, and there to be burnt on the wood in the fire, so as they which serued at the Altar were to haue nothing of it.

It signified. First, that after the clots of blood trickling downe the precious bodie of our Sauiour Christ in the garden, as vpon the Altar of sweete incense, he should suffer without and beare his reproach. So as they which after Christ once suffering would serue the legall Altars or ceremonies of the law, or other outward, and externall sacrifices whatsoeuer, should neuer be partakers of Christs sacrifice, for so the Apostle applieth it. s Heb.13.10. 11.12. s *Heb.* 13. *We haue an Altar whereof they haue no authoritie to eate which serue in the tabernacle, for the bodies of those beasts whose blood is brought into the holy place by the high priest for sin, are burnt without the campe. Therefore euen Iesus that hee might sanctifie the people with his owne blood suffered without the gate.*

2. That wee must beare his reproach, whilest for this cause we are cast out of our earthly dwelling, seeking a heauenly and a better, which by way of exhortation the t Heb.13.13.14 Apostle t there likewise teacheth; *Let vs therefore goe out of the campe, bearing his reproach, for we haue not here a continuing*

tinuing citie, but we ſeeke one to come.

Thus much of the things in common appertaining. To diſtinguiſh theſe kinde of offerings by the names which the Scripture calleth them, they are either ſinne-offerings or treſpaſſe offerings. In both which a confeſſion was to be made before of the ſinne, for ſo I take that *Leuit.* 5.5. to be generall and to extend to all.

Sinne offerings were for ſinnes done through ignorance, in the caſes following. Namely of the prieſt which was annointed, that is of the high prieſt, (for hee [u] onely was annointed, after the [x] firſt annointing of al the prieſts, *Aarons* ſonnes) of all the congregation, of a maieſtrate, or anie of the people, if it were for the ſinne of the high prieſt, leading the people into ſinne by his doctrine, or example, or if for the ſinne of the whole congregation, then in both theſe caſes.

[u] Exod.29.29. Leuit.21.10.
[x] which was Exod.40.15. & 30.30.

The [y] ſacrifice was a young bullocke, which was to bee ſlaine before the tent of aſſembly, and the blood to bee brought into the tent [z] of aſſembly, where the prieſt dipping his finger in the blood, ſprinkled of the blood ſeauen times before the Lord, before the vaile, and put ſome of the blood before the Lord vpon the hornes of the Altar of ſweete incenſe, and powred the reſt of the blood at the foote of the Altar.

[y] Leuit.4.2.3. for the prieſt. Leuit.4.13.14. for the whole congregation.
[z] Leuit.4.5.6. 7.8. for the prieſt. Leuit.4.16.17. 18. for the whole congregation.

It ſignified that there was in that caſe, neede of much and great purgation.

The high Prieſts offring (wherein hee himſelfe put his hand vpon [a] the bullocks head) ſignified that that was no eternall and perfect prieſthood, where the Prieſt himſelfe had neede of a ſacrifice for ſinne, and to confeſſe his owne guilt before God, which collection the Apoſtle maketh. *Heb.*7.

[a] Heb.7.26.27.28.

The other [b] for the ſin of the whole congregation (wherin the Elders of the Congregation bearing the perſon of the whole Church, put their hands vpon the head of the bullocke, had this perpetuall equitie, that the elders and ſynodes or counſels, are to take vpon them and to confeſſe

[b] Leuit.4.15.

fesse before the Lord the guilt of their common errours. As
[c] 2.Chr.29.23. we see it was done. [c] 2.*Cron.* 29.

[d] Leuit.4.23. If it [d] were for the sinne of a ruler, or magistrate, the sacrifice was a hee-goate without blemish.

[e] Leuit.4.27.28 If for [e] the sinne of any of the people, it was a shee-goat without blemish, whatsoeuer ꝧ same sin of ignorãce were.

The tresposse offring was in these special cases following.

[f] Leuit.5.1.vnto the 14. 1. Where [f] the sinne was of ignorance, not in case of holy things, nor vpon any iniurie formerly done vnto another. As in hearing his brother blaspheme, and purposely or vnawares to conceale it without admonishing him of it (for so is that law to be vnderstood *Leuit.*5.1.) or in touching any thing which by the Law was vncleane, or in swearing rashly in a heat and pasion. The sacrifice was a femall-lamb, or a shee-goate, but if hee bee not able to bring that, then two turtle-doues, or two yong pigeons, one for a sinne offering, the other for a burnt offering. But if hee be not able to bring them; then hee shall bring the tenth part of an Ephath of fine flower for a sinne-offering, but no oyle nor incense shall bee put on it: and then the Priest shall burne a handfull of it for a remembrance.

[g] Leuit.5.15.18 2. Where the same sin of ignorance was in holy things, whether the same were error of fact, as in taking away things consecrate to the Lord: or otherwise howsoeuer in doing ignorantly any thing against any of the commandements of the Lord: The sacrifice was a Ramme without
[h] Leuit.5.15.16 17.18. Numb.5.6.7. blemish out of the flocke, And [h] further he was to bring of shekels of siluer of the sanctuary so much money, as the Priest should esteeme the losse by him done to the holie things, and a fifth part ouer.

The equity whereof was that not only we should confesse the sinne to God, and so obtaine remission through Christ, but to make restitution of the wrong.

[i] Leuit.5.21.22.23.24.25.26. 3. In [i] sinnes purposely done. As where one doth lye and sweare falsely vnto his neighbour of that which is taken him to keepe, or which he made any contract for, or of oppression, or deceit whereby hee hath wronged his neigh-

neighbour. In which case hee was to bring the same sacrifice; and to doe in all points as in the case next before.

Much more was this sacrifice to bee in greater crimes. whereof one is mentioned.[k] *Leuit.19.* when one lyeth and medleth with a woman that is a bondwoman affianced to an husband, and not redeemed nor freedome giuen her. [k] Leuit.19. 22. 23.24.

This difference of the matter of the sacrifices, being of greater or lesser price, as the circumstances of the persons or the faults, did encrease or lessen the offence, signified that Christes sufferings were not onely in generall, but severally and proportionably answering to the sins of Gods elect.[l] *Esay 63.* [l] Esay 63.3.

These are the Propitiatorie sacrifices or sacrifices for atonement.

The Sacrifices of thanksgiuing were those which were offered to testifie a gratefull minde to God, whereof wee reade.[m] *Exod.24. They sacrificed sacrifices of thanksgiuing to Iehouah, euen bullocks.* שלמים [m] Exod.24.5.

It signified [n] that our spirituall sacrifices of praise alwaies tobee offered to God by Christ, that is, the fruite of the lippes confessing to his name, and of doing good and distributing, are sacrifices which God is well pleased with. So the prophet doth interpret it.[o] *Hosh.14. So will we render vnto thee calues with our lippes*, that is, thankes and praise in abundance figured by those sacrifices, and *Dauid* in the Psalmes: [p] *Then shalt thou accept the Sacrifices of righteousnesse, &c. Then shall they offer calues vpon thine Altar.* [n] Heb.13.15.16. [o] Hosh.14.2. [p] Psal 51.21.

Heere in the law of *Moses* was added.

1. That [q] if these Sacrifices were of beeues, it might bee male or female: If of the flocke, a sheepe or a shee-goate. [q] Leuit.3.1.6.

2. That the fat, the kell, and the kidneis was to be offered, as in the sinne-offering before.

It signified that the principall parts of vs must be consecrat to God in thanksgiuing.

3. That [r] that which was offered vpon the Altar should first be shaken to and fro before the Lord, which signified the shaking of our lippes in confessing and giuing thanks תנופה [r] Leuit.7.30.

to God. As appeareth by that alleaged out of *Hoſhea* and to the Hebrewes before.

תרומה
ἀφαιρέσεις

Hitherto of Sacrifices. Oblations were of thinges without life.

And were meate-offerings, and drinke-offerings, or firſt fruites and tithes.

מנחה
Mincha.

Of meate-offering there were two ſorts, for either they were for a ſweete-ſmelling ſauour, or remembrances of iniquitie.

[f] Leuit.2.1.15. [t] Leuit.2.2.8.9.

The [f] firſt was of fine flower with oyle and incenſe put vpon it. Being [t] preſented to the prieſt, hee was to take a ſweete memoriall of it, and to burne it vpon the Altar.

It was either raw or dreſſed. And that againe, either baked, fryed, boyled, or roſt.

[u] Leuit.2.

[u] The raw was of flower: a handfull whereof with all the incenſe the prieſt did burne.

[x] Leuit.2.4.

[x] Baked in an ouen, were vnleauened cakes of fine flower mingled with oyle, or an vnleauened wafer annointed with oyle.

[y] Leuit.2.4.

[y] Fryed in a panne, was of fine flower vnleauened mingled with oyle, it was parted in peeces and oyle powred vpon it.

[z] Leuit.2.5.6.

[z] Boyled in the caldron and ſod with liquor, was made of fine flower with oyle.

[a] Leuit.2.7. [b] Leuit.2.14. 15.16.

[a] Roſted was of greene eares of corne [b] dryed by the fire, beaten out of the greene eares. The memorial wherof with the incenſe, was burnt by the prieſt vpon the Altar..

This conſecrating of the offerings with oyle, was firſt

[c] Gen.28.18.

that we reade of taken vp by *Iacob.* [c] *Gen.* 28. who *in the morning tocke the ſtone that he had laid vnder his head, and ſet it vp as a pillar and powred oyle vpon the top of it*, in ſigne of conſecration.

A ceremonie, no doubt, which he himſelfe deuiſed not out of his owne braine, but receiued from his grandfather and his father, as that which God had then ordained and

[d] Leuit.2. Exod.29 2.3. 4.5.

afterwards ſanctified [d] in the law.

It figured.

1. That

1. That Christ was annointed and consecrated to his office, with fulnesse of the holy Ghost. As the [a] Psalmist saith, *God euen thy God hath annointed thee with the oyle of gladnes aboue thy fellowes.* Which is applied to Christ. *Heb.* 1. And in the Prophet *Esay*, *The spirit of the Lord Iehouah is vpon me. Therefore he hath annointed me &c.*

[a] Psalm. 45. 8. Hebr. 1. 9. Esay. 61. 1.

2. That the annointing of the spirit is that which maketh vs and all our seruice acceptable to God. *He that confirmeth vs in Christ and annointeth vs, is God*, saith *Paul* 2. *Cor.* 1.

2. Cor. 1. 21.

And this was the meat offring of a sweet smelling sauor. The meat offrings calling to mind iniquity were made of barley meale, and had no oyle nor incense put vpon them. An example whereof you haue [b] *Num.* 5. in the case of Iealousie.

[b] Num. 5. 15.

The drinke offrings were of wine.

It signified that the children of God must be most ready and cheerfull to offer themselues vp to God in martyrdome (as a drinke offering) for the testifying of their faith, and for the seruice and Ministery of the Church, *Though* saith the Apostle [c] *Phil.* 2. *I be offered vp as a drinke offring, for the sacrifice and ministery of your faith. I reioyce, &c.* So [d] 2. *Timoth.* 4. *For I am already offered vp as a drinke offring.*

[c] Phil. 2. 17. [d] 2. Tim. 4. 6.

These meat-offerings of a sweet-smelling sauour, and drinke-offerings were also [e] Appendixes of all slaine sacrifices, whether burnt offerings, or sacrifices of thanksgiuing.

[e] Numb. 15. 3.

If [f] the sacrifice were a lambe, then the meat-offering was a tenth-deale of fine flower mingled with the fourth part of an Hin of oyle: and for a drinke-offering, they brought the fourth part of an Hin of wine. If a ram, then the meat offring was two tenth-deals of fine flower mingled with the third part of an Hin of oyle: and for a drinke-offering, the third part of an Hin of wine. If a bullocke then the meat-offering was three tenth-deales of fine flower mingled with halfe an Hin of oyle, and for a drinke

[f] Num. 15. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

offering halfe an Hin of Wine.

And thus farre of meat offrings, and drinke offerings. First fruits and Tithes follow.

First-fruites were as well the first begotten male both of men and cattell, as the first fruits of the earth offered to God. Both which you haue in the first sacrifices of *Cain* & *Abell*, one g offered of the fruits of the earth, the other of the fruits of his sheepe.

g Gen.4.4.

Touching the former, from the first comming out of Egypt, h it was specially prouided, that all the first borne males both of men and beasts, should bee consecrate to God in memorie of their deliuerance out of Egypt. But their sonnes they redeemed, so they did also the first of the asse with a lambe, or if they redeemed not the asse, they were to breake his necke, that hee might not serue to any vse. But the first borne males of other Cattell they did eat before the Lord, vnlesse it had any blemish, for then they were not to offer it before the Lord, but to eate it within their gates.

h Exod.13.1. 2. 3.and.22.29. & 34.19.20. Deut.15.19.20

Of the first fruites of the earth are these lawes i *Deferre not to giue the first fruits of your first ripe corne, and of your liquor.* * *All the first things, the first fruits of the land, bring into the house of Iehouah thy God.* k *Of the first of euery of your dough shall ye offer a cake for an oblation. Of the first of euery of your dough, ye shall giue to Iehoua a heaue offering throughout your generations.*

i Exod.22.29. * Exod.23.19.& 34.26. k Num. 15. 20. 21.

The offering of this first fruits thus to God was to the end to sanctifie all the rest: that they might lawfully and with a good conscience vse them with comfort and ioy of heart. As it is incled l *Numb.* 15. and more plainely spoken, m *Deut.*26. and *Leuit.* 23. A speciall forme in what sort to doe it, when they come into the land of promise, is set downe n *Deut.*26. and *Leuit.*23. The perpetuall equity of all this, is that we are to consecrate the best & choisest both things and persons to God and to his seruice as need shall require, for so are the first borne said to be *sanctified vnto God.* o *Exod.* 13. This equity the wiseman teacheth

l Numb.15.19. m Deut.26. 11. and Leuit 23. 10 14. n Deutr.26.1. vnto 15. o Exod. 13.2.

cheth in his p prouerbs *Honour Iehouah with thy substance,* p Prou. 3.9.
and with the chiefe of all thy reuenue.

The consecrating of the first borne of men,

Signified:

1. That Christ the q first begotten of all creatures (that q Coloss. 1.15.
is begotten before any creature, to wit from euerlasting,
in regard of his Godhead: and r according to his man- r Matth. 1.25.
hood, the first borne of his mother) was consecrated the
s prince of our saluation, or the t author and finisher of our s Heb. 2.10.
faith. Therefore u 1. *Cor.* 15. he is called *the first fruits of* t Heb. 12.2.
them that sleepe. u 1. Cor. 15.20.

2. That x wee by the spirit of adoption, as it were by x Rom. 8.23.
the first fruits of the spirit, are assured that our selues and
all we doe are acceptable vnto God, till wee obtaine the
full redemption.

3. That the first kindnesses and fauours of God to any
nation country or family, seale vp his loue vnto the rest.
In which sense the y Apostle calleth *the house of Stephanas* y 1. Cor. 16.15
the first fruits of Achaia. And to the Romanes z, he proueth z Rom. 11.16.
by that argument that the nation of the Iewes is holy, and
not vtterly and vniuersally cast off of God, by reason of
the couenant with the fathers. If the *first fruits*, saith hee,
be holy, so is the lump.

The consecrating of the other first fruits, both of cattell
and of that which the ground did yeeld, signified that we
are to consecrate all we haue to God in Christ, that wee
may vse them as in his presence with thanksgiuing. Here-
unto the Prophet *Esay* alludeth, a *Esay.* 62. *They shall ga-* a Esay. 62.8.
ther the corne and eate it, that they may praise Iehouah, and
gathering it they shall drinke the same in the courts of my san-
ctuary. The forme prescribed *Deut.* 26. to remember their
afflictions and Gods benefits, signified that continuall re-
membrance which we should haue of our owne miserie,
and of the mercies of God in Christ. b *Who hath called vs* b 1. Pet. 2.9.
out of darkenesse into his meruailous light, as *Peter* speaketh
This the Apostle presseth in the sacrament, c 1. *Cor.* 11. c 1. Cor. 11. 24.
And hither is to bee referred, the fruit of new planted 25.26.

[d] Leuit.19.23. 24.25. trees for meat, which the three first yeeres they were to account as vncircumcised, and not to eat. The fourth yeere it was to be separate, to be offered to the Lord in signe of thanksgiuing. And then the fifth yeere to be eaten.

And this was to the end the land might yeeld a greater increase.

It signified more expressly, that all meats thorough our sinnes are vncleane and vncircumcised to vs. But through faith in Christ they are blessed and sanctified by prayer and [e] 1.Tim.4.4.5. thanksgiuing, as the Apostle teacheth. [e] 1. *Tim.* 4. Agreeable whereunto is that [f] Tit.1.15. [f] *Tit.* 1. *To the pure are all things pure. But to them that are defiled and vnbeleeuing is nothing pure.*

Tithes were a tenth part of all one had, offered to God and to his seruice, which [*] *Iacob* vowed, and [*] *Abraham* paid to *Melchisedech* as the Priest of the most high God, and heereof some [*] part at the least was offered in sacrifice. [*] Gen.28.22. [*] Gen.14.20. [*] Num.18.24.

[g] Leuit.27.30. Of these tithes there is a law giuen [g] *Leuit.* 27. *All the tithe of the land, both of the seed of the ground, and of the fruit of the trees shall be Iehouahs.* So [h] Deut.14.22.23 *Deut.* 14. *Thou shalt truly tithe all the encrease of thy seede, that commeth of thy ground yeerely, and shalt eate before Iehouah thy God in the place which hee shall chuse to place his name there, the tithes of thy corne and of thy sweete wine, and of thine oyle, &c.* And *Malachy* 3. The people are sharply reproued for spoyling God heerein. Mal.3.8.9.10.11.12.

[k] Deut.14.24. 25.26.27. The [k] way being too long to carry the tithes, they were permitted to change it into money, and to bestow it vpon things needfull for the feast.

[l] Leuit.27.31. If any [l] would redeeme his tithes, hee was to adde the fifth part thereunto.

For Bullocks and sheepe there was a speciall manner of [m] Leuit.27.32. 33. tithing prescribed [m] *Leuit.* 27. That looke in what order they come out of the stable of their owne accord: so should the tenth be touched by the owners rod, and so a part to the Lord.

Of tithes, beside the former, two other kinds are heere spe-

specially to be considered. The tithes of the third yeere, and the tith of the tith.

Touching the first. [n] Euery third yeere, the tenth of the encrease that yeere was to be collected and brought, that they might with their families and the poore strangers, fatherlesse and widdowes celebrate a feast vnto the Lorde, with such a prayer and protestation as in the 26. of *Deuteronomy* is expressed.

For the other, the [o] Leuites which received tithes were to offer the tithes of their tithes to God by the high priest, and so we see it practised, [p] *Nehem.* 10.

The perpetuall equity of all this touching tithes was, that of all wee haue, wee should dedicate a sufficiency to Gods seruants, namely to his Ministers, to the poore, &c. So it is said, [q] *Gal. 6. Let him that is taught in the word make him that teacheth him partaker of all his good things.* For as the same Apostle saith [r] elsewhere, *if they sow to vs spirituall things, is it a great matter if they reape of vs carnall?*

They signified as the first fruits did before.

1. The [s] sanctifying of the rest to our vse, that wee may looke for the blessing of God herein vpon vs.

2. A thankefull calling to minde of Gods benefits, which was the cause why *Iacob* gaue them. And *Abraham* before him.

And thus much of the sacrifices prescribed in the law, for ouer and beside the same, they had [t] other left free, which, so it were of things fit for sacrifice, they might offer when, and of what sort they would, whereupon they are called [u] *gifts*. Heere in slaine sacrifices, the party offering was first himselfe to bring and to present it: then to lay his hands vpon it, which laying on of hands signified the laying of our sinnes vpon Christ, whom our satisfaction, and that in his person, as an vnspotted and vnblemished sacrifice, we are to present and sacrifice our selues to God, the sacrifices thus left free were gratulatory, or otherwise, vowed or voluntary.

[n] Deut. 14. 28. 29. and. 26. 12. 13. 14.

[o] Num. 18. 26. 27. 28.

[p] Nehem. 10. 38.

[q] Gal. 6. 6.

[r] 1. Cor. 9. 11.

[s] Deut. 26. 15.

[t] Gen. 28. 22.

[u] Gen. 14. 20.

[x] Leuit. 22. 19. 29. Burnt offrings free. Leuit. 1.

[y] Num. 18. 9. Korban or gift is put as the generall of meat offering, sinne offering, trespas offring, Leuit. 3. sacrifices of thanksgiuing are called Korban: so is the voluntary burnt offring. Leuit. 1. Matth. 5. 23.

[z] Leuit. 7. 2. 6. and 22. 18. 21.

[a] Leuit. 7. 3. Leuit. 7. 19. 29. and 1. 3. Gen. 4. 4. Exod. 18. 2. Iob 42. 8.

[b] Leuit.1.4. Gratulatory, which were for confession and praise, where [b] in meate offerings they offered leauened bread, ouer and beside the former things.

That their ioy might be the fuller by calling to minde the former afflictions, for leauen figured tribulation.

Vowed sacrifices were such as were offered of a rare and [c] Leuit. 22.23. extraordinary zeale, for which cause it is termed the separating of a vow. Wherefore [c] heere an oxe or a sheepe, that had but a member too long or too short, might not be vowed, as in voluntary sacrifices they might.

But the speciall vse of a vow was in things (whether men, beasts, or land) to be dedicate for the worship of God and the seruice of the Sanctuary. And that in two sorts, by [d] Leu.27.1.2.3. consecrating or execrating of them.

Things [d] consecrate might all of them be redeemed (vnder such exception as the law prouideth) by the estimation of the priest, for shekells of siluer, after the shekell of [e] vers 25. the sanctuary. [e] Euery shekell 20. halfe pence.

[f] Iudg.11. The redemption was thus, and after this rate.

[g] Leuit.27.3. 1. Of persons (Such as [f] *Iephthaes* vow was) a [g] male [h] vers 4. from twenty yeeres olde to sixty, fifty shekels. A [h] female [i] vers 5. thirty. A [i] male from fiue yeeres olde to twenty, twentie [k] vers 6. shekels. A female tenne. A [k] male from a month olde vnto [l] vers 7. fiue yeeres olde, fiue shekels. A female three. A [l] male from sixty yeeres olde and aboue, fifteene shekels, a female ten.

If [m] the party be too poore, then the priest shall value [m] vers 8. it according to his ability.

2. Of the beasts: the [n] vncleane ones were as the priest [n] vers 12.13. would value them. And if the party would redeeme the [o] Leu.27.9.10. same, hee must giue a fifth part more. But [o] if it were of beastes fit for sacrifice, they could not be redeemed.

[p] Leu.27.14. 3. Of land, [p] if it were a house, the Priest was to value [q] Leuit.27.16. 15. it, and if the party would redeeme it, he was to giue a fifth 17.18&19.22.23 part more (as before in the vow of beasts.) If [q] it were ground, whether of his owne possession or bought with his money, the valuation was to be according to the seed thereof. That is, an homer of barley seede, at fifty shekels,

kels, & to be made according to the account of the yeeres that it should remaine to God: If he would redeeme it, being his owne inheritance, he was to giue a fifth part of the mony that it was valued at: [r] not redeeming it, nor selling it to an other man, (so that law is to bee interpreted) it was neuer to be redeemed, but to remaine, as as a thing separate from common vse. If it were bought with his money, then hee was presently to pay the price, and the fielde in the yeere of Iubilee was to reuert to him whose inheritance it was. Things execrate (whereof we haue an example [t] *Numb.* 21. And a commandement in one particuler. [u] *Deut.* 13.) whether [x] man, beast, or land of ones owne possession, could not be sold nor redeemed: but (as that which by no meanes might returne to the party or any other, and onely holy to the Lord) was to remain with the Priest for euer. [y] If it were a beast then to dye.

[r] Leu. 27. 20. 21

[s] Leuit. 27. 22. 23. 24.

[t] Numb. 21. 2.

[u] Deut. 13. 15. 17.

[x] Leuit. 27. 28.

[y] Leuit. 27. 29.

Voluntary were those which the party bestowed freely and cheerefully and of his owne accord.

They signified:

1. That Christ did voluntarily giue himselfe for vs. [z] *Eph. 5. He gaue himselfe for an oblation to God*; and [a] *Tit. who gaue himselfe for vs.*

[z] Eph. 5. 2.

[a] Tit. 2. 14.

2. That we through the working of Christs spirit, are forward and ready to giue first our selues and then our spirituall sacrifice to God. In which regard the Children of God by allusion hereunto are euery where called a [b] *free-harted people.*

[b] Psalm. 47. 10. and 110. 3.

Heere [c] the meat offerings were to bee without leauen or honie, for hony hath a leauening vertue in it.

[c] Leuit. 2. 11.

Signifying [d] that they were to bee done with a ioyfull heart.

[d] Deut. 16. 3.

Wee come now to the third head, which is of Ceremoniall times, places, and persons in or about their sacrifices.

And first of ceremoniall times which had their set and prescript seruices, with a certaine number of sacrifices.

Wherein this is generall, that no sacrifice ceased for an other.

other commanded the same day. These times were either the morning and euening of euery day, or other set daies.

[e] Exod. 29. 38. 39. 40. 41. 42. Num. 28. 3. 4.

In [e] the morning and euening of euery day, in the twilight, they were prescribed to haue a daily sacrifice, which was a lambe of a yeere old, and the tenth part of an Ephi of fine flower, for a meate offering mingled with beaten oyle, and a whole burnt offering. The Lambe of God signified most liuely Christ the vnspotted Lambe, the Lamb of God that taketh away the sinnes of the world. The dayly offring, our continuall and dayly prayers and set worship of God, acceptable vnto him through Christ. Therefore [f] *Elias* at the time when the euening sacrifice was to be offered, presented his prayers to God. About this time [g] *Daniel* being at his prayers, the Angel *Gabriell* came flying vnto him and touched him. About [h] the ninth houre of the day (three of the clocke) which was about the time of the euening sacrifice, *Cornelius* praying vnto God saw that vision which is recorded *Acts.* 10. And in the morning when the meate offring was offred, God sent water for the refreshing of the Israelites campe, [i] 2. *Kings* 3.

[f] 1. King. 18. 36

[g] Dan. 9. 21.

[h] Act. 10. 2. 3. 30.

[i] 2. Kings. 3. 20.

Set daies were the new moones that is to say, the first day of euery moneth (onely holy dusing the time of publique seruice) or solemnities.

In the new moons or first day of euery month they were cõmanded to offer both a burnt offring & a sinne offring. The [k] burnt offring was two yong bullocks and a ram, & 7. lambs of a yere old, with three tenth deales of fine flower to one bullocke, two tenth deales of fine flower to the ramme, and one tenth deale of fine flower to a lambe, for a meate offering: and for a drinke offering, halfe a Hinne of wine vnto a bullocke, the third part of a Hinne to the Ramme, and the fourth part of a Hinne to a lambe. The sinne offering was one he goat.

[k] Num. 28. 11. 12. 13. 14. 15.

It signified that through Christ all the moneths and euery season of the yeere is made holy, and for good vnto vs.

Solemnities [l] were these which had at the least one whole

[l] Leu. 23. 2. 3.

whole day of restraint, and to bee consecrated to holy assemblies, and were the Sabbath day, or holy feasts.

The [m] Sabbath was the seuenth day from the creation ceremonially to be obserued, and that two manner of waies. [m] Leuit.23.3. Exod 35.2.

First in [n] a precise and strict rest vpon that day, not so much as to dresse their meate. A type of a double rest. [n] Exod.31.14. 15. and Exod.35.2.

1. Of rest from sinne. In which respect it is said, [o] It *is a signe betweene me and you in your generations, that yee may know that I Iehouah doe sanctifie you.* [o] Exod. 31. 13. Heb.4.5.8.9.10 11.

2. Of our euerlasting rest in the kingdome of heauen, as the Apostle to the Hebrewes declareth at large.

The second obseruation was, that vpon that day [p] no fire should be kindled in all their dwellings, which signified, that in the kingdome of heauen we should be set free, from all the fire and scorching heat of affliction. [p] Exod 35.3.

The [q] set seruice of this day was, ouer and besides the dayly sacrifice, two lambs of a yeere old without spot, and two tenth deales of fine flower for a meat offring mingled with oyle, and the drinke offering thereof. To shew that when we most labour to approoue our selues to God and bend all our strength to serue him, it is no otherwise accepted but onely through Christ. [q] Num.28.9.10

Holie feasts were those, which came by turne and succession of moneths; where [r] in their holy conuocations, albeit they might doe no worke, yet had they liberty to dresse their meat. [r] Exod. 12. 16. [s] Exod.23 14. 15.16.17 and 34. 23.24.

Among these feasts three, that is to say the feast of vnleauened bread, or the passeouer: the feast of the harnest, of the first fruits, or of weekes, or pentecost: and the feasts of gathering fruits, or the feast of tabernacles, were of greatest reckoning, and solemnity: for [s] in them euerie male was to appeare before the Lord, and none to come emptie. Deut.16.16.17 [t] Exod.12.3. Num.9.3. Deut.16.1. [u] Exod.12.2. Leuit.23.5. Num.9.13. [x] As appeareth Exod.23.11.16. and 34.22. Leuit.23.14. and 25.9.

The passeouer was in the [t] moneth Abib, answering to our March, whereupon the same was appointed to be the [u] first moneth of the holy year, for they [x] had a holy and a ciuill

a ciuill yeare, a holy one for the account of things to be redeemed and of their feasts, a ciuill one in respect of the Iubilee, intermission of the land and of the fruits of it. And these were seuerall both for the beginning and the ending of the yeere, for the ciuill yeare was the naturall yeere of twelue months, beginning at any other month, that is to say the seauenth moneth, which is September.

y 1. Kings 8. 2. with Leuit. 23. 24.

This difference was a shadow, that in Christ all times are sanctifyed for the calling vpon of the name of God. And that there should be z no more neede of anniuersary rites. a As *Esay* doth explaine it, *It shall come to passe, that from one new moone to another, and from one Sabbath to another, shall all flesh come to bow it selfe before me saith Iehouah.*

z Col. 2. 16. 17.
a Esai. 66. 23.

The b tenth day of this month they were to take a lamb, and to keepe it till the 14. day, and the c 14. day to kill it.

b Exod. 12. 3. 6.
c Exod. 12. 6.

Whereby was figured that Christ from the very wombe was set apart and kept to the day of his death, wherein he was to confirme the couenant with many, as it is saide.

d Esay 49.

d Esai. 49. 1. 2. 3 4. 8.

This e fourteenth day they were to remoouе out of their house all olde leauen, and for seauen daies should eate vnleauened bread. Whosoeuer did otherwise, his soule should be cut off from Israell.

e Exod. 12. 15. 18, 19. 20.

It signified that from the first day we beleeue in Christ throughout our whole life, both euery singular person should purge himselfe vnto the ende from euill doctrine and manners (noted by old Leauen) and euery congregation excommunicate from among them men of euill example, as the Apostle doth apply it. f 1. *Cor.* 5.

f 1. Cor. 5. 6. 7. 8.

The fourteenth, and the one and twentieth day (which was the first and the last day of the vnleauened bread) was a g holy conuocation, and had for the h prescript seruice, (beside the two young bullocks of the new moones) one bullocke and a ramme.

g Exod. 12. 16.
h Num. 28. 19. 20. 21. 22.

By which two daies, beeing the extreame parts of that compasse of time, that represented our whole life sanctifi-

ed

ed in Christ, was [i] signified that all our life from the beginning to the end ought to be holy & sanctified to God. [i] 1. Cor. 5. 7.

Vpon [k] vncleannes, or by reason of a long iourney, they might keepe the passeouer the second moneth the fourteenth day. [k] Num. 9. 10. 11

The feast of the harueſt of the first fruits had two daies.

The shake-day, and Pentecost.

The [l] shake-day, when they shooke the sheafe before the Lord. [l] Leuit. 23. 11.

It was the next day after the cessation from worke in the Passeouer; which cessation from worke was [m] on the fifteenth day of the first moneth: so as the shake-day fel vpon the 16. day of the first moneth: the [n] prescript seruice of this day was, that vpon a handfull of corne, the first fruits of their harueſt, brought to the priest, hee should shake the same before the Lord, that they might bee accepted: with a lambe for a whole burnt offering, and two tenth deales of fine flower mingled with oyle for a meat-offering, and for a drinke offering the fourth part of a Hinne of wine. [m] Leu. 23. 6. 7. 8 [n] Leu. 23. 10. 11 12. 13.

Till [o] that day they were to eat, neyther bread, nor parched corne, nor greene eares. [o] Leu. 23. 14.

It [p] signified that they and theirs were accepted of God through Christ. [p] Leu. 23. 11.

Pentecost [q] was fifty daies from the Shake-day, that is to say, on the morrow after the seauenth Sabath from the Shake-day: and therefore fell alwaies vpon that which we call Sonday. And [r] this day was a holy assembly. [q] Leuit. 23. 15. 16. [r] Leuit. 23. 21.

The [s] proper seruice was, together with the common sacrifices, to bring to the Lord a new meat-offering, for a shake-offring before the Lord. [s] Leuit. 23. 16. 20.

Which [t] meat-offring was out of their habitations, that is to say (out of the new corne growing of the same land, which God gaue them to inherite, not forren) two shake-loaues of two tenth deales of fine flower, leauened and baked. [t] Leuit. 23. 17.

It [u] signified, that they should celebrate with gladnesse [u] Deut. 16. 9. 10 11. 12.

the memory of Gods deliuerance through Christ, both of their soule and body out of Egypt.

x Leuit. 23. 33. to the end of the chapter.

The x feast of Tabernacles was a feast of seuen daies, from the fifteenth day of the seuenth moneth, (the first and the eight Sabbaths and daies of holy meetings) to be kept in booths: that all generations might know that God made the children of Israell to dwel in booths, when he brought them out of the land of Egypt.

y as it is expounded. Nehem. 8. 15.

These boothes were made the first day of the twigs of goodly trees (that y is to say, olives, mirtle and oily trees) branches of Palme trees, and the boughes of thicke trees, with the willowes of the brooke (wherewith they made bands to tye the boughs together) to make merry before the Lord their God.

z Numb. 29. 13 15. 17. 20. 25. 26 29. 32. 35. 36.

The z set seruice prescribed to this feast, was from the first day to the eight (wherein was the common seruice) in seauen distinct degrees. To all which there belonged in common with the things adioyned thereunto, two rammes and fourteene lambs of a yeere old.

a Numb. 29. 12 13. to the end of the chapter.

The a distinction was by the yong bullocks, the first day they offered thirteene, & after vnto the eight day, (which was the day of restraint) taking away one euery day they offered the iust number of the rest; as for the purpose, twelue the second day, eleuen the third, &c.

b Zach. 14. 16. 17. 18. 19.

It signified (the Prophet b *Zachary*, beeing the interpreter) that the perpetuall memory of Christs death, and our redemption, is to be kept with all manner of spirituall gladnes.

The other holy feasts of lesse solemnity, were the feast of blowing of trumpets, and the feast of expiation. Both c which had the same preseript worship that was in the new moones.

c Numb. 29. 1. 2. 3. 7. 8. 9. 10.

d Leuit. 23. 24. 25. Numb. 29. 1.

The d feast of blowing of trumpets fell on the first day of the seuenth moneth, and was celebrated with blowing of trumpets.

It signified the spirituall ioy and gladnes, that all our life long we should haue by the comming of Christ, praysing

sing God with Odes, songs, and spirituall Himmes, for so the Propet expounded it. c *The voice of the watchman* saith *he shall be heard: they shall lift vp their voice and shout together.* And by and by hee addeth. *O ye desolate places of Ierusalem, be glad and reioyce together, for Iehouah hath comforted his people, hee hath redeemed Ierusalem.* And again, f *The redeemed of Iehouah shall returne & come to Sion with praise. Euerlasting ioy shall bee vpon their head. They shall obtaine ioy and gladnes, and sorrow and mourning shall flee away.*

c Esay 52.8.9.

f Esay 35.10.

The g feast of expiation was on the tenth day of the seuenth moneth to humble their soules in fasting.

g Leuit. 23.27. 28.29.30.31.32 Numb. 29.7.

The h proper seruice of this feast was, for the annointed priest to purge the holy sanctuary, the tabernacle of the assembly, the altar, the priests themselues and all the people.

h Leuit. 16.32. 33.34.

It signified that the Church-assemblies, ministers and people offending in their dayly seruice, are euery day purged through Christ. As appeareth by the Analogie of that which the feast of Tabernacles signifyeth, and by i *Leuit.* 16. that heereby *Ahaaron* was to make an attonement for himselfe and for his house.

i Leuit. 16.6.

This seruice stood of two parts.

1. In a speciall preparation of the things; which were that k the high Priest taking for himselfe a young bullocke for a sinne offering, and a ramme for a whole burnt offering, should also take two hee-goates for a sinne-offering, and one ramme for a whole burnt offering. And deale with him in this sort: The goates to present vnto the Lord at the doore of the Tabernacle of the assembly, and then to cast lots ouer the two hee-goats, one for the Lord and the other for *Hazazel*, that is to say, the Scape-goate. And the goate vpon which the Lords lot fell, hee was to make a sinne offering.

k Leuit. 16.5.6. 7.8.9.11.

2. In a special application of it, both for the tabernacle (as well the sanctuary, as the holie place) and the persons.

For the tabernacle thus. Of the k bloud of the bullocke

k Leuit. 16.14.

slaine for himselfe, he was to sprinkle with his finger vpon the mercy seate Eastward before the mercie seate, and so
[l] Leuit. 16. 14. of the slain goat, which is the peoples sinne offering, he should bring the bloud within the vaile, and in the same sort sprinkle vpon and before the mercy-seate. This was
[m] Leuit. 16. 12. 13. after hee had taken a censer full of burning coales from off the altar before the Lord, and his hand full of sweet incense beaten small, and put the incense vpon the fire, before the Lord, that the cloud of the incense might cover the mercie-seate, that (saith the law) he doe not die.

It signified, that euen heauen it selfe is defiled vnto vs by our sinnes, vntill it be made cleane by the blood and obedience of Christ: who is entred thither not by the bloud of goates and calues, but by his owne bloud, and *thereby hath purified the very heauenly things themselues.* As the Apostle speaketh to the
[n] Heb. 9. 12. 23. [n] Hebrews.

[o] Leuit. 16. 17. 18. 19. The [o] purgation for the holy place was, that hee going out of the holy of holies to the altar which is before the Lord, put of the bloud of that bullocke and goate vpon the hornes of the altar round about, and with his finger sprinckled of that bloud vpon it seauen times.

[p] Heb. 9. 23. 24. It [p] signified that euery Church-assembly is acceptable to God only, through the bloud of Christ, by the remission of all their sinnes. The application of it for the people was two manner of waies: In the liue goate, and in the beasts that were slaine.

In the liue goate thus. [q] *Aharon* laying both his hands
[q] Leuit. 16. 21. vpon the head of the bee-goate, and confessing ouer him all the iniquities of the children of Israell, and all their fallings away by whatsoeuer sinnes of theirs, did send him away by some meet person into the wildernesse.

[r] 1. Tim. 6. 16. It signified, that the deitie of Christ [r] dwelling in light inaccessible, gaue to his humanity sufficient strength for the enduring of those things, which no other creature could haue come neere, for the full expiating of our sinnes.
[s] Ioh. 7. 34. 35. [t] Iohn. 13. 33. So he telleth the [s] Iewes first, and [t] after his disciples, *whom I shall be, you cannot come.* And this in the very Law it

selfe

salse is so declared [u] *Leuiticus* 16. [u] Leuit. 16. 22.

In the slaine beasts thus. [x] Putting off the linnen clothes and washing his flesh in the holy place with water, & putting on his owne raiments: hee went out, and offered his whole burnt offering, and the whole burnt offering of the people to make attonement for them both. [x] Leuit. 16. 23. 24.

And thus farre of the expiation, which being made but once a yeere of the high priest, by the bloud of beasts onlye, signified two things, as the Apostle teacheth. [y] *Hebrews* 9. [y] Heb. 9. 10. 11. 12. 13. 14.

1. That all the whole ceremoniall law was but a figure for the present time, wherein gifts and sacrifices were offered, which were not able to sanctifie the conscience of the worshipper imposed, and consisting onely in meates and drinkes, and diuers washings and carnall rites, vntill the time of correction, and then to bee abolished. [z] *Hebrewes* 9. [z] Heb. 9. 10. 11. 12. 23. 26.

2. That Christ by his owne bloud being once entered into the sanctuary, hath obtained eternall redemption to purge the conscience from dead works, to serue the liuing God. [a] *Hebrews* 9. [a] Heb 9. 14.

Wee haue done with the times. It followeth to speake of places for these sacrifices ceremonially holy; as all were [b] wheresoeuer God by any symbole or signification of his presence did shew, that there hee would be worshipped, whereupon such places are called, [c] *The face or presence of Iehouah, the* [d] *house of God, the gate of Heauen.* [b] Exod. 3. 5. Reu. 11. 2. [c] Gen. 4. 14. 16. [d] Gen. 28. 17.

For these places they had a Law. First, in generall that in [e] the place, where *Iehouah* should choose to haue the memory of his name celebrated: then more specially [f] in the place, that he should choose out of al the Tribes to put his name there, thither they should bring and there they should offer all their sacrifices, in signe of a holy communion with God, God comming and blessing them, and they worshipping and seruing him, as it is [g] there saide. [h] Whosoeuer should doe otherwise was to be cut off from his people, that is to be excommunicate. And therefore till [e] Exod. 20. 24. [f] Deut. 12. 5. 6. 7. 8. and 14. 23. [g] Deut. 12. 7. [h] Leuit. 17. 9.

till God had appointed a set place, they were to offer vpon altars of [i] earth or of rough stone not hewen, that it might the easier be throwne downe, and not either for elegancy or religion sake be preserued to be any cause of superstition to posterity, which was the reason that *Elias* offering in an extraordinarie manner made his altar of such stone, [k] 1. *Kings* 18.

[i] Exo. 20. 4. 25.

[k] 1. Kin. 18. 31. 32.

The perpetual equity of this law was, that the publicke worship of God should bee no where celebrated, but in the publicke assemblies. 1. *Cor.* 11. and 14.

The first setled place after their comming out of Egypt, was the cloud where God shewed forth his glory, & was in a manner visible to be seene, wherefore *Exod.* 18. *Iethro Moses* Father in Law, offering burnt offerings, and sacrifices of thanks-giuing, it is said, that *Ahaaron* [l] and the elders of Israel came to celebrate that holy feast with him, [m] *before God himselfe*, meaning in the place where the cloud aboad.

[l] 1. Cor. 11. 22. & 14. 23.

[m] Exod. 18. 22.

Afterward when for the Idolatrie of the people, God had threatned to withdraw his presence, that [n] *hee would not goe among them*, or reside visibly with them, as hee did before, then did *Moses* [o] set vp a tent a great way out of the campe and called it, *the tent of assembly* or *communing*, for that there God in a pillar came downe and talked with *Moses*.

[n] Exod. 33. 3. Exod. 33. 7. 9.

[o] Exod. 33. 7. 8. 10.

[p] Hether the people resorted to seeke God and to worship, and when they saw the cloud resting in the doore of this tent, euery one in the doore of his owne tent did bow downe and worship. And albeit [q] *Moses* returned into the campe vnto his place, yet the Lord went not out of the middest of this tent. But the set and fixed places which God chose after that, were the Tabernacle, and *Salomon* temple; both visible testimonies of his presence, as it is said of the one. [r] *They shall build mee a sanctuary that I may dwell among them*: of the other: *This house haue I consecrate to place my name there for euer.*

[p] Exod. 33. 11.

[q] Exod. 25. 8.

[r] 1. Kings 9. 3. & 2. Cron: 8. 6.

These holy places did all of them represent (but the ta-

ber-

bernacle and Temple much more liuely.

2. Chriſt: [f] In *whom all the fullnes of the Godhead dwelleth bodily*, that is perſonally and ſubſtantially, to [t] whom onely we are to goe, ſitting in heauen, that through him we may worſhip God, and haue communion with him, and this is the reaſon why he calleth his body a [u] *Temple*. For that [x] word properly ſignifieth any place whether men reſort to worſhip.

[f] Coloſ.2.9.
[t] 1.Tim.2.8. 1.Iohn 1.2.3.
[u] Iohn.2.21.
[x] ναὸς παρὰ τὸ νάειν, as Ædis ab adeundo.

Heereupon the Apoſtle ſaith, [y] *we haue boldnes, to enter into the holy place through his blood, by the way which he hath dedicated for vs, that is his fleſh*. And againe [z] *Hauing a great high Prieſt which is entred into heauen. Let vs goe boldly vnto the throne of grace*. Therefore in the [a] reuelation: it is ſaid, *I ſaw no Temple in it* (that is in the great city, holy Ieruſalem that came from God out of heauen, the beautie & elegancy whereof he had before deſcribed) *for the Lorde God almighty and the lambe is the temple of it*. So doth *Iohn* ſhew that the truth of this tabernacle was fulfilled in the humane nature of Chriſt, when he ſaith [c] *The word became fleſh and dwelt*, in his body as in a tabernacle, *among vs*.

[y] Heb.10.19.
[z] Heb.4.15. 16.
[a] Reu.21.22.
[b] Reu.21.2. vers.3.
[c] Reu.13.6. Reu.11.2.

2. The whole Catholike Church of God, out of ỹ which there is no ſaluation for [d] *Reu.21. Iohn* ſeeing the holy citie new Ieruſalem comming downe from God out of Heauen, forthwith addeth.* *The tabernacle of God is with men*. *Reu.13. It is ſaide of the beaſt that it did blaſpheme the name of God and his tabernacle, and them that dwell in heauen. Which he there interpreteth in this ſort, *It was giuen vnto him to make warre with the Saints*. As alſo *Reu.11. It is ſaid of the Gentiles that *they ſhall tread downe the holy citie*. And *Paul* writeth, *Epheſians.2.* that *In Chriſt all the building coupled together groweth vnto an holy temple in the Lord*.

[d] Eph.2.21.
* Reu.13.6.

3. Euery particular congregation as appeareth [f] *Pſal.* [e] Pſalm.15.2. 15. *O Iehoua, Who ſhall ſoiorne in thy tent, and who ſhall dwell* (or pitch his tabernacle.) *in thy holy hill?* meaning who in this life, while we are ſoiourners from the Lord, ſhall be a member of the viſible Church of God and a citizen here-

after in his heauenly kingdome? Whereby we are taught that in such places where are his ordinances and rites, and which are subiect to the rules prescribed of God, he is ordinarily aboue all to be worshipped and sought. And that euery such company should be pure and free from all pollution of mens wicked inuentions. Which vpon this reason the Apostle presseth. [h] 1.*Cor.* 3. Know *ye not that ye are the temples of God, and that the spirit of God dwelleth in you. If any man corrupt or defile the temple of God*, that is the Church and congregation by corrupting the doctrine of God and the purity of the Church? *Him shal God destroy, for the temple of God is holy which are ye.*

[g] Iob.4.20.

[h] 1.Cor.3.16. 17.

4. The seuerall members of the Church and euery true Christian: whether tendeth the exhortation of *Peter: Be ye built in a spirituall house.* And the Apostle to the *Corinths: you are the temple of the liuing God.* Againe that in *me as in a Tabernacle may dwell the power of Christ*, yea more particularly it signified *the tabernacle and temple of our body.*

Both these to shew:

1. That al of vs being the temples of God are to be free from the least pollution. Which vse the [i] Apostle maketh. 1.*Cor.*6. 2.*Cor.*6.and 7.

[i] 1.Pet.2.5.

2. That [k] one day we shall haue the immediate presence of God dwelling with vs, to be his people & he our God for euer *Renel.*21. which the 15. *Psalme* before did teach vs, and the Apostle to the Corinths presseth: *For we know that if this earthly house of our Tabernacle bee dissolued, we shall haue a building from God, a dwelling, not made with hands, euerlasting in heauen, for we which are in this tabernacle sigh heauily loaden, and desire to be clothed vpon, that mortalsty may be swallowed vp of life.*

[k] 2.Cor.6.16. 1.Cor.6.19. 1.Cor.6.19.20. 2.Cor.6.15.16 17.8.and 7.1. Reu.21.3. 2.Cor.5.1.2.3. 4.

The Tabernacle was a moueable place, to set vp and take downe, wherefore [l] the parts were so framed, as they might easily both be taken asunder and put together, the Apostle in this respect calleth it a [m] *worldly*, that is, an earthly and brittle *sanctuarie.*

[l] Exod.26.3.20 Num.4.31.22. and 7.8.

[m] Heb.9.1.

It signified that the faithfull in this *Tabernacle of their body*

body (which is both to be laide downe and set vp) are sojourners from the Lord, till they come to haue a stable habitation in his heauenly kingdome.

The efficient causes of the Tabernacle, or the workmen being[a] euery industrious man, to whom God hath giuen skill and a hart to doe; the worke figured all the ministers of the Church, adorned of God with the seuerall graces of the spirit vnto the ministery, and their cheerefulnes being called of God vnto it. As the Apostle saith.[o] *Hauing diuers gifts according to the grace that is giuen vnto vs, whether Prophecy: Let vs prophecie according to the proportion of faith, &c.* And of those graces yee read.[p] 1. *Cor.* 12. *Eph.* 4. 1. *Pet.* 4.

The principall[q] of these were *Bezaleel* and *Aholiab* called of God by name, and filled with the spirit of God in wisedome and vnderstanding, and in knowledge and all workemanship; *Bezaleel*[r] to finde out curious works to worke in gold, in siluer, in brasse, and in art to set stones, and to carue in timber; [f] *Aholiab* to make the rest of the parts of the Tabernacle.

They[t] figured the Apostles of Christ; and the Prophets the Arch-masons and maister builders of the Church, vpon[u] whose foundation the Church is said to be built, and whom God hath seperated and called from the wombe, as the[x] Lord telleth *Ieremy*, and as *Paul* speaketh of himselfe,[y] *Galat.* 1.

The[z] matter of the whole Tabernacle was gold, siluer, brasse, blew silke, purple, skarlet, fine linnen, goats haire, rammes skinnes coloured red, the skinnes of badgers, and the wood of Shittim, which was the excellenteſt & most choise cedar. All[a] which the people freely offered, til there was more then enough.

The perpetuall equity whereof was, that men should bring sufficient into Gods treasury, as the people did [b] *Nehem.* 10.

It figured the voluntary oblation of our goods for the sustenance of the Saints, Gods true tabernacles, as the A-

[a] Exo. 36. 1. 2. 8.

[o] Rom. 12. 6.

[p] 1. Cor. 12. 4. Eph. 4. 8. 11. 1. Pet. 4. 10. 11.

[q] Exod. 31. 1. 2. and 36. 1. 2. &c.

[r] Exod. 31. 4. 5

[f] Exod. 31. 6. 7. 8. 9. 10. 11.

[t] 1. Cor. 3. 10.

[u] Eph. 2. 20.

[x] Ier. 1. 5.

[y] Gal. 1. 15.

[z] Exo. 25. 3. 4. 5

[a] Exo. 36. 3. 4. 5

[b] Nehe. 10. 32.

postle teacheth that therefore God bestoweth abundance vpon vs, that [c] *We hauing alwaies all sufficiencie in all things, we may abound in euery good worke, to scatter and giue vnto the poore.*

[c] 2. Cor. 9. 8.

The [d] forme was to make all things, as well the tabernacle as the instruments, according to that fashion which was shewed to *Moses* in the mount: which was a pattern and shadow of heauenly things, as it is said [e] *Heb.* 8. And therefore the thing it selfe beeing come, the tipe ceaseth, the perpetuall equity of this Law was, that there bee no parts of Gods worship and seruice taken vp in the Church but such as God hath instituted.

[d] Exod. 25. 9. 40. and 26. 30. and. 27. 8. Acts. 7. 44.
[e] Heb. 8. 5.

The parts of the Sanctuary or members of the whole tabernacle, were indeede so many sundry tabernacles and holy places, and therefore seuerall kindes; In them all were, without a [f] couering to hide and preserue the things within, and a [g] boarding made of boards or pillars (all leaning vpon sockets) to vphold the rest; within, all the furniture and implements, for the seruice of God as they are set foorth; *Exod.* 25. and 26.

[f] Exod. 26. 14.
[g] Exod. 26. 15. 19.

The couering signified, that the whole Church and all the members of it, doe continually sit vnder the protection of the most high. As *Dauid* saith: *In the time of trouble he shall hide me in his tabernacle, in the secret place of his pauilion shall he hide mee and set mee vpon a rocke.* And [i] *Esay* in his fourth chapter doth notably allude vnto it; *vpon all the glory*, that is all the glorious gifts and graces of Gods spirit in the elect, *shall bee a defence: and a couering shall be for a shadow in the day for the heat, and a place of refuge, and a couert for the storme and for the raine.*

[h] Psalm. 27. 5.
[i] Esay. 4. 5. 6.

The Boarding made of pillars signified:

1. That the visible Church in respect of the ministery thereof, is the pillar of truth. [k] 1. *Tim.* 3.

2. The [l] variety of functions, offices, and members in Gods Church, differing in excellency of gifts, faculties and actions, all for the vpholding of the whole bodie. 1. *Cor.* 12.

[k] 1. Tim 3. 15.
[l] 1. Cor. 12. 4. 5. 6.

Where-

Whereunto *Salomon* alludeth in the [m] Prouerbs, *wisedome hath built her house and hewen out her seuen pillars.* In this respect *Iames, Cephas* and *Iohn* are called *pillars.* [n] *Gal.* 2. and [o] *Reu.* 3. It is said, *Him that ouercommeth I will make a pillar in the Temple of my God.*

[m] Prou. 9. 1.
[n] Gal. 2. 9.
[o] Reu. 3. 12.

The diuers implements figured, the variety and sanctity of all the precious things in the Church of God, as of the word, Sacraments and gifts. Which is that which [p] *Zacharie* saith: *In that day vpon the very bellies of the horses shall be written. Holy to the Lord, that the pots in the house of the Lord, may be as the basons before the altar: And euery pot at Ierusalem and in Iuda shall be holy to the Lord of hoasts.*

[p] Zach. 14. 20, 21.

These are the things belonging to euery one, the kinds follow, and are, the Tabernacle properly so called (beeing as we shall heare anone the holy of holies, and the holie place) or the court. All three set foorth and bounded. [q] *Exod.* 40. The Tabernacle (properly so called) was that, where holy actions for the seruice of God were to be performed of holy persons.

[q] Exod. 40. 1. 2. 3. 4. 5. 6. 7. 8.

And figured that part of the Church, that consisteth of the liuely members of Christ: as appeareth [r] *Reu.* 11. *Measure the Temple of God and the altar, and them that worship in it. But the Court that is without the Temple, cast out, and measure not it, for it is giuen to the Gentiles, and they shall trample vpon the holy citie.*

[r] Reu. 11. 1.

It [s] consisted of ten curtaines of fine twined linnen, and blew silke, and purple, and scarlet (with Cherubims) made with most artificiall worke. The [t] Cherubims were Images in mans forme, and clothed, as it seemeth, but with wings. They figured the holy Angells, that serue Christ and his Church.

[s] Exod. 26. 1.
[t] Esay. 6. By exod. 26. 1. and 31.

These curtaines [u] were euery one in length, 28. cubits, and in bredth foure cubits.

[u] Exod. 26. 2.

Euery [x] fiue were coupled one to another with strings and taches, or hooks. So as the first curtaine had no strings, nor the last no hookes. And the first fiue curtaines made the first part of the Tabernacle, the latter fiue, made the

[x] Exod. 26. 3.

latter part: these two parts not beeing held together by strings and hookes.

y Exod.26.4. The strings y were of blew silke vpon the edge of each
z Exod.26.5. curtaine in the seluedge of the coupling: z fifty in each, the strings right one against another.

a Exod.26.6. The a taches or hookes were fifty, and of gould; wherin the strings were put to couple the curtaines one to another, so as it was one tabernacle.

b Col.1.3.16. Eph.1.10. It signified that the diuers members b in heauen and vpon the earth, are but one c bodie, though seuered in place.

c Cant.6.6.my Doue is one. Eph.4.4.5. one body and one spirit. This whole Tabernacle had a couering within and without.

d Exod.27.7. That within d (called a tent) was eleauen curtaines of goates haire.

e Exod.27.8. The e length of one curtaine thirty cubits, and the bredth foure cubits.

f Exod.27.9. 10.11.12.13. They f were coupled, fiue curtaines by themselues, and sixe by themselues, so as the sixth courtaine was doubled right ouer against the forefront of the tent: and fifty strings, and like to the former, (saue that the hookes were of brasse) all ioyned together into one couering, made the same two cubits longer then the curtaines of the Tabernacle, so that they were sider by a cubite on both sides, and did couer the boording of the Tabernacle.

g Exod. 26.14. Without, g was a couering of Rams skinnes died redde below, and of badgers skins aboue.

This couering within and without figured the inward and outward condition of Gods Church, for so *Salomon* doth resemble it. *Cantic.*1. *Be it I am blacke, but I am comely, O daughters of Ierusalem. It may bee I am as the tents of Kedar*, or as the Kedarens that dwell in Tents, blacke to see to, and tanned, with sinne and affliction the fruit of sin. * Cantic.1.5. * *But I am also as the Curtains of Salomon*, beautiful and glorious, like to *Salomons* courtiers that dwell in Tapistry hangings. And *Dauid* in the Psalms. * Psalm.45.14 * *The daughter of the King is all glorious within.*

The couering of the doore of the tabernacle (which is called

called a hanging [h] *Exod.* 26.) was of blew ſilke, purple, skarlet, and of fine twined linned wrought with needle worke. [h] Exod.26.36.

It [i] had fiue pillars of wood of Shittim, the chapters and fillets thereof, laid ouer with gold, which fiue pillars had fiue hookes of gold, and fiue ſockets of braſſe. [i] Exod.26.36. 37.and 36. 36. 37.

This goodly glorious gate ſignified the glorious hearts of the faithfull, ſo made by faith to receiue in Chriſt, as the Pſalmiſt teacheth when he ſaith. [k] *Lift vp your heads, you gates* (the hearts of all the faithfull) *and lift vp your ſelues you euerlaſting doores*, (the eternall temples of God, members of the eternall and vniuerſall Church) *that* (Chriſt) *the King of glory may come in.* Anſwerable whereunto is that [l] *Reu.*3. *Beholde I ſtand at the doore and knocke. If any heare my voice and open the doore, I will come in vnto him and ſuppe with him.* [k] Pſalm.24.7. [l] Reuel.3.20.

The boording of this tabernacle was of boords and barres, (or more properly plancks) and barres ([m] both of Shittim wood, and ouerlaied with gold) coupled together with rings of gold for the tabernacle to ſtand vp. [m] Exod.26.15. 26.

The boords [n] reered vp, the length of euery one tenne cubits, the breadth a cubit and a halfe, with [o] a couple of tenons at the nether end of euery boord, ſet in order as the foote of a Ladder carued. [n] Exod.26.19. [o] Exod.26.17. Exod.26.19.21 25.

For euery boord, were two ſockets of ſiluer prouided with mortaſies in them, whereinto the boords were to be let when the Tabernacle was reared. Exod.26.22. Exod.26.29.

Theſe boords were for the ſides of the Tabernacle, and for the corners of it.

For [p] the ſouth ſide on the right hand twenty: [q] on the north twenty. [p] Exod.26.18. [q] Exod.26.20.

For the corners: Sixe at the weſtſide of the Tabernacle. Exod.26.24.

Two bringing twinnes, (that is ioyning together the two rankes of boarding the length and the bredth of the tabernacle) below and aboue put into one ring of gold, that they may be for the two corners.

The [r] barre was a middle barre of wood put into rings of [r] Exod.26.28. 29.

of gold, which were placed in the very middle length of the boords, and from end to end.

[a] Exod. 26. 26. 27. There were [a] fiue for the boords of each side of the tabernacle (that is in all tenne) and fiue for the boords of the Westside of the Tabernacle reaching to either corner.

And thus much of the Tabernacle. Which so set vp and knit together by ioynts figured out the body of Christ, that is to say, the Church knit and coupled together by ioynts by the power of Christ their head working inwardly within them, as *Paul* speaketh [b] *Eph.* 4.

[b] Eph. 4. 11.

[c] Exod. 26. 33. Heb 9. 12. 1. 2. 3. 4. 5. This tabernacle was [c] double; the holy of holies (or the most holy) and the holy place; [d] Deuided by a vaile made of blew silke, purple, skarlet, and fine twined linnen; artificially wrought of broidered worke, full of Cherubims. [e] It was hanged vpon foure pillars of Shittim wood couered with gold, and their hookes of gold, set vpon foure sockets of siluer, which vaile was placed in place of those rings, that is to say, where the fiue latter curtains, if they were to haue bene ioyned with the former, should haue had rings. So as where the length of the holie place of twenty cubits ended, there the vaile put betweene, made the holy of holies (distinct from the holy place) to begin.

[d] Exod. 26. 31.

[e] Exod. 26. 32. 33.

[f] Heb. 10. 20. This [f] vaile signified the flesh which couered his Godhead, and whereby Christ hath dedicated vnto vs a way to God and to heauen, now liuing and immortall, for so the holy Ghost expoundeth it. *Heb.* 10.

It was repleniſhed with Cherubims, to figure the multitude of Angells seruing Christ euen as he is man, and by him man descending and ascending, as by [g] *Esay* 6. & [h] *Ioh.* 1. compared together is very euident.

[g] Esay. 6.

[h] Iohn 1. 51.

[i] Exo. 26. 33. 34. [k] Heb. 9. 2. 3. Exod. 43. The holy of holies was the [i] second Tabernacle within the vaile; or the inmost and west part, [k] figuring heauen it selfe, into the which Christ hath entred, to obtaine eternall redemption for vs.

[l] Heb. 9. 12. 24. [m] Heb. 9. 4. Exod. 26. 33. 34 In this holy of holies were:

1. The [l] Arke, which was a [m] Chest made of wood of Shittim,

Shittim, in length two cubits and a halfe, in bredth one cubit and a halfe, in height one cubite and a halfe, ouerlaide within and without with pure gold, and a border of gold vpon it round about.

It had [a] beneath foure rings of gold put in the foure ioynts thereof, two on the one side, and two on the other: and [b] barres of wood of Shittim ouerlaied with gold put in the rings immoueable to beare the Arke with them.

Aboue it had a mercie-lid the ioyning whereof with the Arke that border couered. This mercy-lidde was [c] of fine gold, two cubits and a halfe long, and one cubite and a halfe broad; and [d] had two cherubins, at each end one, [e] made of worke beaten out with the hammer, out of the mercie-lid, stretching their wings vpwards, couering with their wings the mercy-lid, their faces one against another and downewards towards the mercy-lid.

And [f] after that the testimony was put in the arke, then was this mercy seate or propitiatory couering put aboue vpon the mouth of the arke, so as it might neuer afterwards be opened.

And [g] there from the vpper part of the mercy-lid, out of the middest of the two Cherubins, did God (after the Tabernacle was once consecrate) commune or talke with *Moses*, and by him to the children of Israell, whereupon this whole Tabernacle is called the Tent of assembly. That other which *Moses* had set vp without the campe, now giuing place. In regard also of this arke of the testimony placed there, is the holy of holies called *The tent of Testimonie*.

It signified that God in and through Christ (represented by this mercy-lid) did gouerne and teach his, and by the ministery of his holy Angels, whose wings are stretched out together: and their faces one against another, all looking vp to Christ, and waiting his commandement, is most ready to giue vs succor, whether the vision of [h] *Ezechiel*, notably tendeth. Heereby the [i] Psalmist strengtheneth his faith: *Heare O thou shepheard of Israell, thou that*

[a] Vers. 12.
[b] Vers. 13. 14. 15. 16.
As may be gathered by cõparing ver. 10.
[c] Vers. 17
[d] Vers. 18. 19.
[e] Vers. 18. 19. 20.
[f] Vers. 2.
[g] Exod. 25. 22. Numb. 7. 89. Numb. 38. 21. Exod. 18. 2. Exod. 29. 42. & in many other places; for albeit commonly it be translated; the tabernacle of the congregation; yet in the originall there is a difference between Tabernacle and Tent. Which distinction I hold fit to keepe.
Rom. 3. 25.
[h] Ezech 1.
[i] Psalm. 80. 2.

k Psalm. 99. 1.
l Psal. 18. 11. and 2. Sam. 22. 11.
m Esay 37. 11.
n Exod. 25. 21.
o Heb. 9. 4.
p Exod. 31. 18 and 32. 15.
q Rom. 3. 21 22 23.
r 1. Iohn. 2. 2.
s Psal 130. 3. 4.
t Heb. 9. 4.
u Leuit. 16. 12. 13.
x Leuit. 16. 12.
y Reu 8. 3. 5.
z 1. Kings 8. 9. 2. Chro. 15. 10.

Wherefore where it is said Heb 9. 3. 4. that the Tabernacle called the holy of holies had the golde censer and the Arke of the testament ouerlaid round about with gold. In which was the golde pot that had Manna and Aharons rod. This (in which) is to be refered to *Tabernacle* the more remote antecedent, not to *Arke* which is the next. Of which sort you haue manie examples both in the old & new Testament. As Gen. 10. 12. 1. Sam. 7. 16. 2. Thes. 2. 9 & elsewhere. a Heb. 9. 4. Exod 16. 33. 34. For the pot laied vp before the testimony. Num. 17. 8. 10. For Aharons rod that had budded laid before the testimony.

leadest Ioseph like a sheepe, shew thy brightnes, thou that dwellest betweene the cherubims. And againe, k *Iehouah raigneth let the people tremble. Hee that sitteth betweene the cherubims raigneth, Let the earth shake, So* l *Psal.* 18. and 2. *Sam.* 22. hee doth gloriously bring in God for the deliuerance of his people, *riding vpon the cherubims and flying.* And m *Ezechias* in his prayer, *O Iehouah of hosts, God of Israell, which dwellest betweene the cherubims. Thou art very God alone ouer all the kingdomes of the earth.*

In the arke was put the n testimony, that is the o two tables of the couenant, which p were written with the finger of God on both sides.

It signified that Christ was the end of the law, and had testimony from it, as *Paul* saith. q *Rom.* 3. and that God will not accept of vs any obedience of the Law, vnles wee haue the blemishes of our sinnes, and the imperfections of our obedience both hid and expiated in Christ. Wherupon he is called *the propitiation for our sinnes.* r 1. *Iohn.* 2. and the Psalmist saith. s *If thou, O Iah, shouldst obserue iniquities. O Lord who could stand? But with thee is fauourablenes, that thou maiest be feared.*

2. In this holy of holies was the t golden censer, u to bring fire with incense vnto the mercie seate or propitiatory couering.

It signified that with the sweete incense of the Spirit, Christs sufferings must be mingled of Christ himselfe vpon the altar with fire before that our seruice can be acceptable to God, as if you compare that place x *Leuiticus.* 16. with y Reu. 8. it will euidently appeare. Where Christ is said *to haue a golden censer, and much odours giuen vnto him, that he should offer with the prayers of all the Saints vpon the golden altar which is before the Throne, and he tooke the censer, and filled it with fire of the altar and cast it vpon the earth.*

3. Heere also was placed, and set before the arke, (but z without it) the a golden pot which had the hidden man-

na

na in it, and *Aharons* rod that had budded.

Manna, that the Israelites might see the outward Sacrament, and that it might bee a noble signe of eternall life, and glory hidden in Christ, as it is saide [b] *Reuelat.* 2. *To him that ouercommeth I will giue to eate of the hidden Manna.* [b] Reu.2 17.

Aharons rod, [c] to bee a signe that they were rebellious, and vnlesse their sinnes were freely both hid and forgiuen in Christ, they were euery day to perish. [c] Num.17. 20.

Thus much of the holy of holies.

The holy place was the [d] first tabernacle without the vaile or the outmost & the east part. This tabernacle made with hands, being the way into the holy of holies, did in that regard [e] signifie the humanity of Christ, a greater and in a more perfect tabernacle not made with hands of gold, siluer or other stuffe, but conceiued of the holy Ghost. And that as God is in him, reconciling the world vnto himselfe by the sacrifice of Christ. [d] Heb.9.2. [e] Heb.9 11. and 10.20.

In this holy place were three principall things:

1. The [f] altar of incense made of wood of Shittim a cubit long, a cubit broad, two cubits high, foure square, with hornes of the same wood in the foure corners, ouerlayed with fine gold both the top and the sides round about, and his hornes: to be an altar for sweet perfume. [f] Exod. 30.1.2. 3.6.

It [g] had also a border of golde round about, and two golde rings vnder the border, besides the two corners; fitted to both the sides to be places for the bars, which were made of the same wood, and ouerlayed with gold. And it was [h] set before the vaile which was before the arke of the testimony. That [i] is without the vaile indeed, but the very entry into the most holy place before the face and presence of the Lord, [k] vpon it was incense or sweet perfume burnt euery morning and euening. [g] Exod.30.3.4. [h] Exod.30.6. [i] Leuit.12.18. [k] Exod.30.7.8. 36.

The [l] confection wherof was thus. Take of sweet spices, pure mirth, and cleere gumme, and galbanum, leaues of nard with the eares, pure frankensence, ech alone with the other alone (that is to say drie without any liquor) and [l] Exod. 30. 34. 35.

make of it composed perfume after the art of the Apothecary, salted, pure and holy.

[m] Exod. 30. 37.38.

And none[m] was to make any composition like that perfume to smell to, vpon paine to be excommunicate: the equity whereof was, that none should vse sacred things for their priuate turnes, whether for necessity or pleasure.

Vpon this altar of incense were offered two kinds of sacrifices.

1. The sinne-offering for the high priest and for the whole Church.

2. In the day of expiation whereof we haue spoken before. In all which sacrifices the bloud was brought before the vaile and sprinkled seuen times.

It shadowed the second part of Christs priestly office, that is his intercession as endowed of his Father, with all power and appearing before God in heauen, for vs to make our seruices gratefull and acceptable through him, by the vertue of his most absolute and perfect sacrifice, (which the sprinckling 7. times did signifie) once offered for sinne, as[n] *Heb.*9. & 10. Especially if you compare them with [o] *Reu.*8. it will appeare, The [p] Psalmist also alludeth to it. *Let my prayer be directed in thy sight, and the lifting vp of my hands as the euening sacrifice.*

[n] Heb.9.24.25 26.27.28 and 10.4.
[o] Reuel.9.3.
[p] Psal.141.2.
[q] Exod. 25.23. 30.
[r] Exod. 26.35.
[s] Leuit.24.5.6. 7.8. See Numb. 7. 14.20.26.32. 38.74.80. That there were 12. incése cups offred by the Princes for these 12. cakes to be put in.

2. In this [q] tabernacle (the holy place) on [r] the north side of the tabernacle was a table of Shittim wood, two cubits long, one cubit broad, a cubit & a halfe high ouerlayed with fine gold, to set the shew bread vpon before the face of God continually; which were [s] twelue cakes baked of fine flower, euery one of two tenth deales, set in two rowes, sixe in a rowe, whereof euery one had in his incense cup pure incense put vpon it for a perfume to bee burnt with fire.

The parts of this table proper to it were [t] a golden border round about: Beneath, [u] an edge of an handbredth round about, and a [x] border of gold to the edge round about that the table should not totter. Also [y] foure rings of gold put in the foure corners that were in the foure feete there-

[t] Exod. 26. ver. 24.
[u] Vers. 25.
[x] Vers. 25.
[y] Vers. 26.

thereof. Ouer againſt [z] the edge (next vnderneath it) were the rings to bee places for barres to beare the table. And [a] the barres were of wood of Shittim ouerlaid with golde, that the table might be borne of them.

[z] Verſ.27.
[a] Verſ.28.

Vpon [b] the table were theſe veſſels all of gold. Diſhes, Incenſe cups, liddes and Cleaners.

[b] Verſ.29.

1. Diſhes, twelue to make the ſhewbread cakes, in number as many as thoſe cakes were, that they might bee alike in forme and bignes.

2. Incenſe-cups, [c] which with frankincenſe were put vpon each ſhew bread cake.

[c] Leuit.24.7.

3. Liddes vpon the diſhes, couering the ſhewbread on euery part to keepe it cleane. Wherefore [d] *Num.* 4. they are called *couering lids.*

[d] Numb.4.7.

4. Cleaners (for ſo is the etimologie of the worde) to make the table cleane.

This table thus garniſhed figured:

1. The ſtanding table of the worde and Sacraments, where God keepeth open houſe (as it were) to feaſt his in Chriſt: of this the wiſe man ſpeaketh in the prouerbs. [e] *Wiſedome hath killed her victuals, drawne her wine, and prepared her table.* And *Dauid* in the Pſalmes. [f] *They ſhall bee ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuers of thy pleaſures.* Againe, [g] *Bleſſed is the man whom thou chooſeſt and bringeſt neere, to dwell in thy court. We ſhall be ſatisfied with the good of thy houſe,* (al ſpirituall bleſſings) *with the holy things of thy temple.* Hether alſo pertaineth that [h] *Reu.* 3. *If any heare my voice and open the doore, I will come in and ſup with him, and hee with mee.*

[e] Prou.9.2.
[f] Pſalm.36.9.
[g] Pſalm.65.5.
[h] Reu.3.20.

2. The fullneſſe of ioy that is in his preſence, and the [i] pleaſures that are at his right hand for euermore: which he hath prepared, that we might eat with him in the kingdome of God as our Sauiour ſpeaketh. [k] *Luk.* 22.

[i] Pſalm.16.11.
[k] Luk.22.16.

Exod.27.21.
Exod.26.35.
Exod.25.31.
Numb.8.4.

3. In this tabernacle, on the South ſide ouer againſt the Table, there was a [l] Candleſticke of pure gold, of work beaten out with the hammer: to hold ſeuen lamps or lights

[l] Exod.27.20.

[m] Leu.24.1.2 3. Exod.27.2. Num.8. Exod 25.31.37 Numb.8.2.

of pure oliue oyle beaten, which [m] the Prieſts euery night did light and ſet vpon that Candleſtick to giue light on euery part.

The parts of this Candleſticke were,

[n] Exod.25. 1. The [n] ſhaft out of which the reſt of the parts came.

verſ.31.33.34. [o] Verſ.32. 2. Sixe [o] branches comming out of the ſides, three out of euery ſide.

[p] Verſ.33. 3. Three [p] boles, like vnto almonds, comming out of euery branch.

[q] Verſ.35.33. 4. Three [q] knops, one vnder euery two branches that came ſeuerally out of the ſhaft.

[r] Verſ.31.33. 5. Sixe [r] flowers, in euery branch one.

[s] Verſ.38. It had [s] two inſtruments, ſnuffers to ſnuffe the lights: and ſnuffe diſhes to take the filth that ſhould fall from them. And [t] all this, with theſe inſtruments, weighed a talent of gold.

[t] Verſ.39.

[u] Reu.1 20. The golden Candleſtick, [u] ſignified the Church of God which is compared to a Candleſticke becauſe it holdeth

[x] Pſal.119.105. [x] vp the lanterne of his word.

The lights figured the words of the Prophets, or the holy Scriptures, giuing a moſt cleere light in the darkneſſe of this life, till the day-ſtar (that is full and perfect light after this life) ſhal ariſe in our harts. [y] 2.*Pet*.1.

[y] 2.Pet.1.19 And which are to be interpreted out of themſelues by the onely work and gift of Gods ſpirit. So doth *Peter* euidently expound it, *We* [z] *haue alſo a more ſure one* (to witte then thoſe ſubtile and deceiueable fables wherof he ſpake before verſ.16.) *the word of the prophets, to the which ye do well that ye attend, as to the light that ſhineth, &c. This firſt knowing, that no propheticall Scripture is of any priuate interpretation. For Prophecy came not in old time by the will of man, but holy men of God ſpake as they were moued by the holy ghoſt.*

[z] 2.Pet.1.19.20

[a] Zach.4.2.6. 10.14. Reu.14. 1. Cor.12.4. The ſeuen branches al of one matter ſignified the variety of gifts and graces in the Church proceeding all from one ſpirit.

Thus farre of the Tabernacle, properly ſo called, both the

the holy of holies and the holy place.

The [b] Court of the tabernacle was that part of the sanctuary, on the South side toward the right hand that lay open to all, an hundreth cubits long, fifty broad, fiue high, of fine twined linnen: the pinnes or stakes that fastned the hangings to the ground, and all the instruments were of brasse. [b] Exod. 27. 9. ad 20. Leuit. 1 3.

On [c] either side both in length and breadth it had hangings of fine twined linnen, pillars with sockets of brasse, hookes and girtings of siluer. [c] Exod 27. 9. 10. 15.

In [d] length on the right hand to the South, and on the left towards the North, the hangings were an hundred cubits on either side, the pillars twenty, and their sockets twenty. [d] Ver 9. 10. 11. 18.

In [e] breadth towards the East and West, the hangings were fifty cubits: the pillars tenne, and their sockets tenne on either side. But [f] so as on either side there were hangings of fifteene cubits with their three pillars and their three sockets. At [g] the entry there was a gate, the couering whereof was twenty cubits of blew silke, purple, skarlet, and of fine twined linnen, wrought with needle worke, with the foure pillars thereof, and their foure sockets. [e] Ver. 12. 13. 18 [f] Ver. 14. 15. [g] Ver. 16.

This court signified the visible Church, whereinto hypocrites themselues doe enter to performe outward seruice to God: whose worship notwithstanding together with themselues shall bee cast out of the true tabernacle, which in the Reuelation is plainely so expounded, [h] *The court which is without the temple cast out and measure it not, for it is giuen vnto the Gentiles, and they shall tread down the holy city forty moneths.* [h] Reu. 11. 1 2. To proue that the altar of Burnt-offring was in the court of the people. Exod. 40. 6. Ezech. 8. 3. 1. King. 8. 22. compared with 2. Chron. 6 12. 13.

In this court was,

1. The [i] altar of burnt-offering made of wood of Shittim, fiue cubits long, fiue cubits broad, and three cubits high: foure square with hornes of the same wood in the foure corners, and ouerlaied with brasse. Hauing also two barres of the same wood ouerlayed with brasse, and two rings of brasse to put the barres in, to beare the Altar. It had [i] Exod. 27. 1. 2. 3. 4. 5. 6. 7 & 38 1. &c.

make of it compoſed perfume after the art of the Apothecary, ſalted, pure and holy.

[m] And none[m] was to make any compoſition like that perfume to ſmell to, vpon paine to be excommunicate: the equity whereof was, that none ſhould vſe ſacred things for their priuate turnes, whether for neceſſity or pleaſure.

[m] Exod. 30. 37.38.

Vpon this altar of incenſe were offered two kinds of ſacrifices.

1. The ſinne-offering for the high prieſt and for the whole Church.

2. In the day of expiation whereof we haue ſpoken before. In all which ſacrifices the bloud was brought before the vaile and ſprinkled ſeuen times.

It ſhadowed the ſecond part of Chriſts prieſtly office, that is his interceſſion as endowed of his Father, with all power and appearing before God in heauen, for vs to make our ſeruices grateſull and acceptable through him, by the vertue of his moſt abſolute and perfect ſacrifice, (which the ſprinckling 7. times did ſignifie) once offered for ſinne, as[n] *Heb.9.* & 10. Eſpecially if you compare them with [o] *Reu.*8. it will appeare, The [p] Pſalmiſt alſo alludeth to it. *Let my prayer be directed in thy ſight, and the lifting vp of my hands as the euening ſacrifice.*

[n] Heb.9.24.25 26.27.28 and 10.4.
[o] Reuel.9.3.
[p] Pſal.141.2.

2. In this [q] tabernacle (the holy place) on [r] the north ſide of the tabernacle was a table of Shittim wood, two cubits long, one cubit broad, a cubit & a halfe high ouerlayed with fine gold, to ſet the ſhew bread vpon before the face of God continually; which were [ſ] twelue cakes baked of fine flower, euery one of two tenth deales, ſet in two rowes, ſixe in a rowe, whereof euery one had in his incenſe cup pure incenſe put vpon it for a perfume to bee burnt with fire.

[q] Exod. 25.23. 30.
[r] Exod. 26.35.
[ſ] Leuit.24.5.6. 7.8.
See Numb. 7. 14.20.26.32. 38.74.80. That there were 12. incēſe cups offred by the Princes for theſe 12. cakes to be put in.

The parts of this table proper to it were [t] a golden border round about: Beneath, [u] an edge of an handbredth round about, and a [x] border of gold to the edge round about that the table ſhould not totter. Alſo [y] foure rings of gold put in the foure corners that were in the foure feete there-

[t] Exod. 26. ver. 24.
[u] Verſ. 25.
[x] Verſ. 25.
[y] Verſ. 26.

thereof. Ouer against [z] the edge (next vnderneath it) were the rings to bee places for barres to beare the table. And [a] the barres were of wood of Shittim ouerlaid with golde, that the table might be borne of them.

[z] Vers. 27.

[a] Vers. 28.

Vpon [b] the table were these vessels all of gold. Dishes, Incense cups, liddes and Cleaners.

[b] Vers. 29.

1. Dishes, twelue to make the shewbread cakes, in number as many as those cakes were, that they might bee alike in forme and bignes.

2. Incense-cups, [c] which with frankincense were put vpon each shew bread cake.

[c] Leuit. 24. 7.

3. Liddes vpon the dishes, couering the shewbread on euery part to keepe it cleane. Wherefore [d] *Num.* 4. they are called *couering lids.*

[d] Numb. 4. 7.

4. Cleaners (for so is the etimologie of the worde) to make the table cleane.

This table thus garnished figured:

1. The standing table of the worde and Sacraments, where God keepeth open house (as it were) to feast his in Christ: of this the wise man speaketh in the prouerbs. [e] *Wisedome hath killed her victualls, drawne her wine, and prepared her table.* And *Dauid* in the Psalmes. [f] *They shall bee satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuers of thy pleasures.* Againe, [g] *Blessed is the man whom thou chooseſt and bringeſt neere, to dwell in thy court. We shall be satisfied with the good of thy house,* (al spirituall blessings) *with the holy things of thy temple.* Hether also pertaineth that [h] *Reu.* 3. *If any heare my voice and open the doore, I will come in and sup with him, and hee with mee.*

[e] Prou. 9. 2.

[f] Psalm. 36. 9.

[g] Psalm. 65. 5.

[h] Reu. 3. 20.

2. The fullnesse of ioy that is in his presence, and the [i] pleasures that are at his right hand for euermore: which he hath prepared, that we might eat with him in the kingdome of God as our Sauiour speaketh. [k] *Luk.* 22.

[i] Psalm. 16. 11.

[k] Luk. 22. 16.

Exod. 27. 21.

Exod. 26. 35.

Exod. 25. 31.

3. In this tabernacle, on the South side ouer against the Table, there was a [l] Candlesticke of pure gold, of worke beaten out with the hammer: to hold seuen lamps or lights

Numb. 8. 4.

[l] Exod. 27. 20.

[m] Leu.24.1.2 3. Exod.27.2. Num.8. Exod 25.31.37 Numb.8.2.

of pure oliue oyle beaten, which [m] the Prieſts euery night did light and ſet vpon that Candleſtick to giue light on euery part.

The parts of this Candleſticke were,

[n] Exod.25. verſ.31 33 34.

1. The [n] ſhaft out of which the reſt of the parts came.

[o] Verſ.32.

2. Sixe [o] branches comming out of the ſides, three out of euery ſide.

[p] Verſ.33.

3. Three [p] boles, like vnto almonds, comming out of euery branch.

[q] Verſ.35.33.

4. Three [q] knops, one vnder euery two branches that came ſeuerally out of the ſhaft.

[r] Verſ.31.33.

5. Sixe [r] flowers, in euery branch one.

[s] Verſ.38.

It had [s] two inſtruments, ſnuffers to ſnuffe the lights: and ſnuffe diſhes to take the filth that ſhould fall from them. And [t] all this, with theſe inſtruments, weighed a talent of gold.

[t] Verſ.39.

[u] Reu.1 20.

The golden Candleſtick, [u] ſignified the Church of God which is compared to a Candleſticke becauſe it holdeth [x] vp the lanterne of his word.

[x] Pſal.119.105.

The lights figured the words of the Prophets, or the holy Scriptures, giuing a moſt cleere light in the darkneſſe of this life, till the day-ſtar (that is full and perfect light after this life) ſhal ariſe in our harts. [y] 2.*Pet*.1.

[y] 2.Pet.1.19

And which are to be interpreted out of themſelues by the onely work and gift of Gods ſpirit. So doth *Peter* euidently expound it, *We* [z] *haue alſo a more ſure one* (to witte then thoſe ſubtile and deceiueable fables wherof he ſpake before verſ.16.) *the word of the prophets, to the which ye doe well that ye attend, as to the light that ſhineth, &c. This firſt knowing, that no propheticall Scripture is of any priuate interpretation. For Prophecy came not in old time by the will of man, but holy men of God ſpake as they were moued by the holy ghoſt.*

[z] 2.Pet.1.19.20

[a] Zach.4.2.6. 10.14. Reu.14. 1. Cor.12.4.

The ſeuen branches al of one matter ſignified the [a] variety of gifts and graces in the Church proceeding all from one ſpirit.

Thus farre of the Tabernacle, properly ſo called, both the

the holy of holies and the holy place.

The [b] Court of the tabernacle was that part of the ſanctuary, on the South ſide toward the right hand that lay open to all, an hundreth cubits long, fifty broad, fiue high, of fine twined linnen: the pinnes or ſtakes that faſtned the hangings to the ground, and all the inſtruments were of braſſe. [b] Exod. 27. 9. ad 20. Leuit. 1 3.

On [c] either ſide both in length and breadth it had hangings of fine twined linnen, pillars with ſockets of braſſe, hookes and girtings of ſiluer. [c] Exod 27. 9. 10. 15.

In [d] length on the right hand to the South, and on the left towards the North, the hangings were an hundred cubits on either ſide, the pillars twenty, and their ſockets twenty. [d] Ver 9. 10. 11. 18.

In [e] breadth towards the Eaſt and Weſt, the hangings were fifty cubits: the pillars tenne, and their ſockets tenne on either ſide. But [f] ſo as on either ſide there were hangings of fifteene cubits with their three pillars and their three ſockets. At [g] the entry there was a gate, the couering whereof was twenty cubits of blew ſilke, purple, skarlet, and of fine twined linnen, wrought with needle worke, with the foure pillars thereof, and their foure ſockets. [e] Ver. 12. 13. 18 [f] Ver. 14. 15. [g] Ver. 16.

This court ſignified the viſible Church, whereinto hypocrites themſelues doe enter to performe outward ſeruice to God: whoſe worſhip notwithſtanding together with themſelues ſhall bee caſt out of the true tabernacle, which in the Reuelation is plainely ſo expounded, [h] *The court which is without the temple caſt out and meaſure it not, for it is giuen vnto the Gentiles, and they ſhall tread down the holy city forty moneths.* [h] Reu. 11. 1 2. To proue that the altar of Burnt-offring was in the court of the people. Exod. 40. 6. Ezech. 8. 3. 1. King. 8. 22. compared with 2. Chron. 6 12. 13.

In this court was,

1. The [i] altar of burnt-offering made of wood of Shittim, fiue cubits long, fiue cubits broad, and three cubits high: foure ſquare with hornes of the ſame wood in the foure corners, and ouerlaied with braſſe. Hauing alſo two barres of the ſame wood ouerlayed with braſſe, and two rings of braſſe to put the barres in, to beare the Altar. It had [i] Exod. 27. 1. 2. 3. 4. 5. 6. 7 & 38 1. &c.

[k] Exod.27.3.4. had [k] in it. 1. These vessels: ashe-pans to take the ashes, besomes, basons, flesh-hookes and censers or firepans. 2. A grate like net-worke of brasse, that the ashes and the bloud might fall to the bottome of the altar, All these of brasse. And this altar was placed in the nether part of the court, as it were about the midst of the whole before the dore of the tent of assembly, and a reasonable distance [l] from it. Vpon this altar were all sacrifices whatsoeuer offred, other then those two which we said before were offred vpon the altar of incense. The bloud of euery sacrifice, after ỹ sprinkling of the altar, where it was slaine, was alwaies powred at the foote of this altar. The ouerlaying of this altar with brasse signified that Christ by the power of his godhead, sanctified his humanity to suffer all things for vs, and being consecrated was the author of euerlasting saluation to all that obey him. In this sense, [m] *Reu.*8. He is said to *stand vpon the altar.* The corners and basons so this altar being to be filled with sacrifices and bloud, signified. First, the perfect reconciliation wrought by Christ: the first part of his priestly office. Secondly, the plentifull and abundant praise and thansgiuing and other seruices of the faithfull in the time of the Gospell; whereunto *Zachary* alludeth in the ninth chapter of his prophecy, [n] *They should drinke and make a noise as with wine* (merry and cheerefull; their heart so burning with the praises of God, as if they were set a fire with wine) *and they shall fill*, saith he, *both the basons and the corners of the altar*, that is, giue thankes to God and set forth his praises largely and abundantly.

[l] Heb.5.9.

[m] Reu.8.3.

[n] Zach.9.15.

[o] Exod.30.17. 18.19.20.21. There [o] was a lauer or mighty great vessel of brasse, with his foote of brasse betweene the tabernacle of the assemblie and the altar of burnt offring, that the priests might haue water there, that when they ministred in the tabernacle they might not die for want of washing.

It signified the washing of Christ by faith thorough the spirit, and that we cannot draw neere to God, vnlesse we be from the guilt of our sinnes wholy, and in some part from our sinnes themselues, washed by his spirit. To which

Paul

Paul alluding calleth it, *the (p lauer or) waſhing of the new birth and of the renewing of the holy Ghoſt* and q *Heb.10. hauing your hearts ſprinkled with cleane water from an euill conſcience and your bodie waſhed.*

p Leuit.1.3.
q Heb.10.22.

The greatnes of the veſſell, in which regard it is r called a Sea, ſignified that wee had neede of great and much forgiueneſſe, and that in God there is a ſea of mercy, as the Prophet ſaith, *he multiplieth forgiuenes.* *Danid* s by alluſion to this type doth pray, *waſh me much.* And *Paul* u ſaying that *God hath ſaued vs by the waſhing of the new birth, and the renewing of the holy Ghoſt*, immediately addeth, *which he hath powred vpon vs, richly or abundantly, &c.*

r Tit.3.5.
s Eſay.55.7.
t Pſalm.51.3.
u Tit.3.5.6.

And to prooue that this Lauer was in the court of the people, ſee *Exod.*40.7. for where it is ſaid *Leu.* 16.24. that *Aaron ſhall waſh his fleſh with water in the holy place*, by the holy place this court is meant: for the holy place was threefold, *holie*, wherein was the altar of burnt offering and the Lauer; *more holy*, wherein was the altar of incenſe; *moſt holie*, wherein was the arke of the couenant and the mercie-ſeate.

And thus farre of the whole tabernacle, which when it was firſt ſet vp, both it, the tent of aſſembly, the arke of the teſtimony, the Candleſticke with x all his implements, the altar of incenſe, the altar of burnt offering with all his implements, the lauer and his foote, and *Aaron* and his ſonnes (that is all the Prieſts that ſerued in it) and their clothes were conſecrate with holy annointing oyle: wherupon the ſame is called a moſt holy thing.

x Ex.30.25.26.27.28.29.30.32.& Ex 31.11.

It figured the moſt excellent gifts of the ſpirit, wherewith Chriſt firſt without any meaſure, and by him all the members of the Church, both Miniſters and other Chriſtians with all their ſeruice are annointed, that is to ſay, conſecrated and ſanctified to the honour of God. *God, euen thy God, hath annointed thee with the oyle of gladneſſe aboue thy fellowes*, ſaith the y Pſalmiſt: and out of him the Apoſtle to the z Hebrewes. And *Paul*, (in the perſon principally of the Miniſters, but which may alſo in their courſe bee applied

y Pſal.45.8.9.
z Heb.1.8.9.

to all the children of God,) [a] *It is God that hath annointed vs, &c.* But that in the Epistle of *Iohn* is generall, [b] *ye haue an anoint ment from him that is holy*, &c. So it is also *Esay* 61. *To giue vnto them beauty for ashes, the oyle of ioy for mourning, the garment of gladnes for the spirit of* [c] *heauines, that they may be called the trees of righteousnes.*

[a] 2. Cor. 1. 21.
[b] 1. Iohn. 2. 20. 27.
Esay. 61. 3.
[c] Exod. 30 23. 25.

The confection of the holy oyle was this. Take vnto thee principall spices, of the most pure mirre, fiue hundred waight, of sweet cinnamon halfe so much, that is, two hundred and fiftye, and of sweet calamus two hundred and fifty, and of cassia fiue hundred after the waight of the sanctuary, and of oliue oyle an hinne. Of it make the oyle of holy annointing, euen oyntment after the most artificiall way of making oyntments, by a most skilfull apothecary.

Heereunto [d] a law was annexed, that being so made, it should bee holy and dedicate to God alone; that neither they should make any composition like vnto it, nor annoint any flesh therewith, vpon paine to be cut off from his people, that is to say excommunicate.

[d] Exod. 30. 31. 32.

The equity of which law was, that none should vse sacred things for their priuate turnes, whether for necessity or pleasure, as was noted in the incense of sweete perfume before. It did figure also that the reprobate though they might be adorned with most excellent graces, yet shal neuer bee annointed with the holy ointment of the sons and Priests of God. *They went out from vs*, saith the [e] Apostle, *but they were not of vs, &c. But yee haue an anoyntment from him that is holy, &c.*

[e] 1. Ioh. 2. 19. 20

This tabernacle beeing first kept at [f] Shiloh in the tribe of Ephraim, from the daies of *Iosh ua* till the death of *Heli* the high [g] Priest, was after that translated to Nob; in the desolation, as it seemeth of those times, when the arke was taken. Thence it was had [h] to Gibeon, after that *Doeg* the Edomite killing the Lords Priests, had wasted the city of Nob with fire and sword. From Gibeon [i] *Salomon* caused it to bee brought vnto Ierusalem, when hee had made an end of building the house of the Lord.

[f] Iosh. 18. 1. 1. Sam. 4. 4. Psalm. 132. 6.
[g] 1 Sam. 21. 1.
[h] 2. Chron. 1. 3
[i] 1. Kings 8. 4. 2. Chron. 5. 5.

The

The arke, which was wont to be [k] carried to all solemne meetings, and [l] when the people went forth to war, taken by the Philistines in that famous battell. 1. *Sam.* 4. and after sent backe to [m] Kiriath Iaarim, and from thence translated to the [n] house of *Obed Edom*, had in the end [o] a fixed place or habitation built for it in Ierusalem by King *David*, till at the last [p] *Salomon* caused it to bee brought into his place, in the holy of holies in the Temple which he had built.

Hitherto of the Tabernacle.

Salomons [q] Temple was a Temple which hee built in Mount Morijah according to Gods appointment: answerable to the tabernacle in all points, but far exceeding it in glory and in a more liuely representation of the former things.

Being [r] destroyed by *Neduchadnezzar* it was again repaired after the captiuity, but not in that glory that it was before: that they might learne to looke vp vnto Christ the true Temple.

Next to the places are the persons attending in and about their sacrifices, who first of all were the first borne, that both taught the people and were Priests to offer sacrifice. So it is said [s] *Exod.* 24. that *Moses sent the young men* that is the first borne *of the children of Israell, who offered burnt offerings and sacrificed sacrifices of thankesgiuing to Iehoua.* And of them also is the place [t] *Exod.* 19. to bee vnderstood. And this should seeme to bee the custome of the Church and Gods owne institution from the beginning, from *Adam* to *Sheth*, from him to *Enoch* & so downwards to the rest: for where the Lord saith, that [u] *hee sanctified them vnto himselfe, what time he smote euery first born in the land of Egypt*, it serueth not so much to note a beginning as a continuance of this ordinance.

They figured in this respect Christ, [x] *the first born among many brethren.* and [y] *the Church of the first borne which are written in heauen.* Afterwards vpon the giuing of the law, [z] the Tribe of *Leuie* succeeded in their place. As it is saide,

[k] 1.Sam.11.14
[l] 1.Sam.14.18.
[m] 1.Sam.6. 21. 22. Psalm.132. 6.
[n] 2.Sam.6. 10. 1.Cron. 13.13.
[o] 1.Cron 15.1. 3.and 16.1. Psal.132.1.2.3. 4.5.
[p] 1.King.8.4.6. 2.Cron.5.5.7.
[q] 2.Cron. ch.3. ch.4 ch. 5.8.9. 10.
[r] Ezra.3.11.12. 13. Haggai.2.6.7.
[s] Exod.24.5.
[t] Exod. 19. 22.
[u] Num.3.13. and 8.17.
[x] Rom 8 29.
[y] Heb.12.23.
[z] Num.3.6.7 8 9.12.45. and 8. 14.15.16.17.18 19. and 18.6.

[a] Numb. 3. 12. and the like. Numb. 8. 16. 18 [b] Numb. 3. 7. 8. [c] Numb. 3. 8. [d] Numb. 8. 19. [e] Numb. 8 19.

[a] *I haue taken the Leuites from among the children of Israell instead of euery first borne.* Therefore they are many times said to [b] *take the charge of the whole congregation,* [c] to take *the charge*, and to [d] *exercise the ministry:* or to doe the seruice *of the children of Israel* (which they otherwise had beene bound to doe) and to [e] *bee the ransome for the children of Israell* by their ministery and seruice, paying as it were the price that should free the Israelites from it.

To them (the tribe of Leuie in generall) it belonged to teach and instruct the people.

They were diuided into two sorts, Priests and Leuites, Shadowing forth the office of Pastors and Teachers vnder Christ.

Among all which, some were inferior, some chiefe and set ouer the rest. To figure the principality should bee in Christ.

[f] Exod. 28. 1. & 29. 44. Numb. 18. 17. [g] Num. 18. 5. 7. [h] Heb. 7. 23. 24. 25.

The [f] Priests were *Aharon* and those that descended from him in a perpetuall line of succession, to exercise the priesthood in the tabernacle, [g] and to perform whatsoeuer belonged to the holy ministery, from the altar to the inmost part of the sanctuary. By [h] which succession of persons was taught the difference from the true and eternal priesthood, that cannot passe from one vnto another. *Heb. 7.*

[i] Exod. 30 30. and 40. 15.

And the better to confirme this succession vnto them, [i] both *Aharon* and his sonnes were all of them annointed at the first, in their once annointing to consecrate all that did succeed for euer. So as the ordinary sort of Priests that came after were not annointed but the high priest only, as we shall shew anone.

[k] Num. 6. 22. 23. 24. 25. &c.

A [k] part of their office (proper to the priests) was; that with a publicke and solemne laying of their hands vpon the children of Israel, and calling vpon the name of God, they were to blesse the people with the blessing which is prescribed, *Num. 6.*

It figured that blessing of Christ, and the laying on of his hands, whereof you read. [l] *Luc. 24.*

[l] Luc. 24. 50.

In these Priests generally we are to consider.

1. Their

1. Their [m] consecration, both the persons to be consecrate and the ceremonie in their consecration; then the holy meat and holy abstinence enioyned vnto them after they were consecrate. [m] Leuit.8.12. 23.24.25.26. 27.28.

The persons to be consecrate were to haue no blemish [n] in their body, much lesse [o] want gifts and sufficiency for the discharge of their function. [n] Leuit.21.17. 18.19.20.21.22 23.24. [o] Hosh.4.6.

It figured Christs perfection. *Heb.7.*

The ceremonies of their consecration were many, which [p] whilest they were a doing, the party consecrated was to remaine in the tabernacle of the assembly seuen daies. [p] Leu.8.34 35. 36.

These ceremonies common to all the Priests were,

1. A speciall sacrifice, then other actions.

The [q] speciall sacrifice was a young calfe, two rammes, vnleauened bread, cakes vnleauened tempered with oyle, wafers vnleauened annointed with oyle (made of fine wheate flower) all put in a basket to be offered. [q] Exod. 29.1. 2. 3.4.5.6.

The other actions (which were first to be done of *Moses*, and after of *Aharon* and his successors) were these.

1. All [r] the congregation was to bee assembled at the doore of the tabernacle of the assembly. [r] Exod.29 4. Leuit.8.3.4.

The [s] perpetuall equity whereof is the ordination of ministers in the publique assembly. [s] Acts 14.22.

2. He [t] was to wash them with water out of the lauer. [t] Exod.29.4. Leu.8.5.6.

The signification whereof is there to be had.

3. He [u] was to put vpon them holy garments, [x] beautifull and goodly ones prescribed to be made for them for comelines and glory, which they were also to weare afterwards in the course of their ministry. [u] Exod.29.5.6. 8.9. Leu.8.7.13. [x] Exod.28.2. 40.

Of these there were (generally belonging to all).

1. Tunicles [y] with girdles, [z] afterwards called Ephods. [y] Exo.28.4.40. Leu 8.7.13.

2. Linnen [a] breeches from the loynes vnto their thighs to couer their flesh or priuities, when they went into the tent of assembly, or drew neere vnto the altar to minister in the sanctuary. [z] 1.Sam.2.18. 28. and 14.3. and.22.18. [a] Exod.28.42. 43.

It signified,

1. The glory of Chriſt, adorned with all the gifts of the Spirit; as it is ſaid [b] *Pſal.45. All thy garments ſmell of Mirrhe Alloes and Caſhai.&c.*

[b] Pſal.45.9.

2. Our beautie and glorie in and through him. For ſo it followeth in that [c] Pſalme, *At thy right hand did ſtand the Qûeene in a veſture of Gold of Ophir.* Therefore [d] *Zachar.* 3. The angell biddeth, *Take away theſe filthy garments from him* (from *Iehoſhua* the high Prieſt) *And be ſaid vnto him, ſee, I haue made thine iniquity paſſe from thee, and haue cloathed thee with change of garments. And therefore I ſay, let them put a cleane diadem vpon his head,&c.* This in the Prophet *Eſay* is notably expreſſed, [e] *To giue vnto them beauty for aſhes, the garments of gladnes for the ſpirit of heauineſſe.* Againe, [f] *Thou ſhalt be crowned with ornament by the hand of Iehouah, and with a royall Diadem by the hand of thy God. As when a yong man marrieth a maiden, when thy children take thee wines; with the ioy of the bridegroome with the bride, ſhall thy God reioyce with thee.*

[c] Pſalm.45 9.
[d] Zach.3.4.
[e] Eſai.6.3 16.
[f] Eſai.62.5.7.

4. He was to performe two ſpeciall actions, belonging to the ſacrifice (beſide that which the party conſecrated did, [g] who as euery other man that offereth, was to lay his hand vpon the ſacrifice.) The one, to [h] put off the blood of the ſecond ramme called the ramme of conſecration (for the [i] firſt was a whole burnt offering) vpon the lappe of the prieſts right eare, and vpon the thumb of his right hand, and vpon the great toe of his righe foot, and to ſprinkle the reſt of the blood vpon the altar round about, and vpon the Prieſts and their clothes. It ſignified.

[g] Exod.29.19.
[h] Exod.29.21.
[i] Exod.29.15. 16.17.18.

1. All the hands feete and actions of Chriſt red with his blood and paſſion: as he ſaith, [k] *Pſal.29. As a Lion* (with his clawes, ſo haue they pearced) *my hands* and my feete: and [l] *Zach.*12. which is alſo pointed to. [m] *Reuel.*1. *They ſhall looke vpon me whom they haue pearced.*

[k] Pſalm.22.17.
[l] Zach.12.10.
[m] Reu.1.7.

2. That all our parts and actions are to bee purged and waſhed with the blood of Chriſt, that we may be wholie cleane. As our [n] Sauiour teacheth by his waſhing of the Apoſtles feete. *Iohn.*13.

[n] Iohn.13.5.6. 7.8 9.10.11.12 13.14.15.

So

So much of the ſolemne conſecration common to all the Prieſts.

The holy meats [o] aſſigned to them, [p] ſuch Prieſts as were vncleane or any way vnfit, might not eate. Nor any [q] ſtranger (that is either Leuite or Iſraelite) nor gueſt of the Prieſt, or hired ſeruant: But a ſeruant bought or borne in his houſe might.

[o] Numb.5.9 & 18.8.21.24. Leu.10.11. 12. 13.14.15.

[p] Leuit.22.1. ad 18.

[q] Numb.18.12. 13. Leuit 22.10.

The [r] Prieſts daughter married out of his family, might not eat of them; but if ſhee returned a widdow without children vnto her father, ſhe might. And [s] if any did eate heereof vnwittingly, he was to put a fifth part thereunto, that they beare (ſaith the Law) the puniſhment of their treſpaſſe. The equity of all this was that they which ſerue in the miniſtry ſhould liue of it, and that the things which are appointed to that purpoſe, ſhould not be conuerted to other vſes. So *Paul* preſſeth this Law. [t] 1.*Cor.* 9. *Do you not know that they which miniſter about the holy things, eate of the things of the temple? and they which waite at the altar, are partakers with the altar?*

Leuit.22.11.

[r] Leu.22.12 13.

[s] Leuit. 22.14, 15.16.

[t] 1.Cor.9.13.

It [u] figured that thoſe, which addicted themſelues to the Leuiticall Prieſthood, ſhould looke for their life from thence, as thoſe that haue no fellowſhip with Chriſt, becauſe they addict themſelues to another prieſthood then his. *Heb.*13.

[u] Heb.13.10.

Theſe [x] meats were holy or moſt holy.

[x] Leu.22.22.

The holy were firſt [y] all ſacrifices of thanksgiuing, whereof nothing was to be eaten the third day, but all that remained to be burned. Elſe the ſacrifice was vnlawfull; and he that did eat, vncleane.

[y] Leu.22.7.8.9

2. Firſt [z] fruits and tithes.

[z] Deut.12.17. 18.19. Leuit.24.9.

Moſt holy was firſt [a] the ſhew-bread: 2. that which remained of the meat-offering, the ſinne-offering, and the treſpaſſe-offering, and of this, only the males of the prieſts might eat in the court of the Tabernacle of the aſſembly. Wherefore [b] whatſoeuer touched that fleſh, was ſo holie that it might not be conuerted to other vſes. But if it were an earthen veſſell, it muſt bee broken: if an other, it was firſt

[a] Leuit.6.9.19. 22.29.

[b] Leuit.6.11. 12.21.

first to bee washed. Their holy abstinence stood in three things, Matter of marriage, drinke, and mourning.

c Leuit.21.8. 1. He c might not marrie a harlot, a polluted woman, nor one diuorced from her husband.

d 1.Tim.3.11. The d perpetuall equity whereof is that ministers wiues should be honest, sober, free from all obloquie, one of the Apostles rules. 1.*Tim.*3.

e Leuit.10.9. 2. They e might not drinke wine nor strong drinke, for
f 1.Tim.5.23. the time that they entred into the Tabernacle. The f perpetuall equity whereof was that such things (especially in the execution of their ministerie) should be vsed sparingly and onely for helping of their naturall infirmities.

g Leu.21.1.2.3 3. They g were not to defile themselues with mourning for the dead: but onely for mother, father, sonne, daughter, brother, or his sister a maide.

All this abstinence figured that Christ should excell in sanctitie aboue all: as the Deuils themselues could cal him,

h Mar.1.24. h *that holy one of God.*

And thus far of the things generally belonging to al the

i So diuided. Priests. Their seuerall kinds follow, Priests i were the high
Leu.21.10.11. Priest, or the other Priests. The k high Priest was euer one
12.13. onely in course of succession, the chiefe of the rest. Whose
Heb.9.6.7. seruice lay once a yeere in the holie of holies on the day of
h Heb.9.7. expiation.
Leu.16.29.30.

He bare especially the figure of Christ in the parts of his

l Heb.9.11. office: Whereupon l *Heb.*9. Christ is called, *the high Priest*
m Zach.3.1. *of good things to come.* And m *Zach.* 3. *Iehoshuah* the high Priest is said to *stand before Iehouah*, that is Christ representing his place in the Church of God.

n Heb.9.12.24. n His going once a yeere into the most holie place signified, that Christ beeing once entred into heauen setteth there for euer, and hath obtained eternall redemption for vs.

To him were many things proper, and heere especially to be considered, both for the ceremonie of consecration, and for his abstinence.

Ceremonies of consecration proper to him, were in his

pro-

proper garments, and in the annointing of him.

The[o] garments made for the proper ornament & glory of the high Prieſt, had the ſame cauſes, both efficient and materiall, that the tabernacle had. And were

1. An[p] Ephod, which was a garment of gold, blew ſilke, purple, ſcarlet, and fine twined linnen, of embroidered worke.

The parts whereof, were two ſhoulder peeces, and an embroidered garde. The[q] ſhoulder-peeces ioyned together by their two edges (that is the right and the left) ſo it was cloſe.

The[r] embroidered gard was of the ſelfe ſame ſtuffe. viz. gold, blew ſilke, purple, skarlet and fine twined linnen.

Vpon[s] the Ephod were ſet two Onyx ſtones, moſt skilfully wrought by a grauer, grauen as it were a ſignet, and having the names of the twelue children of Iſraell in that order they were borne; ſixe vpon one ſtone, ſixe vpon the other. They[t] were ſet and emboſſed in gold. Vpon[u] which boſſes of gold, were faſtned two chaines of fine gold, euenly ſet, made of wreathed worke. And[x] theſe were ſet vpon the ſhoulder-pieces of the Ephod, that *Aharon* might beare their names before the Lord vpon his two ſhoulders for a remembrance.

Theſe things ſignified that Chriſt hath alwaies in remembrance his Church and all the members of it with moſt ardent loue, euen when he turneth his backe vnto vs, and that for our ſake he doth alwaies appeare before God. *[y] Heb. 7. & 9.*

Thus in the ſong of *Salomon*, alluding heereunto, the [z] Church prayeth him *to ſet her as a ſeale vpon his heart, as a ſeale vpon his arme*. And in [a] *Haggai*, God promiſeth to ſet Zerubabell *as a ſignet*.

2. The[b] holy breſtplates which was called[c] *the breſtplate of iudgement*, becauſe therewith was the prieſt cloathed when he made anſwer to them that asked counſell of God.

It was[d] made of golde, blew ſilke, purple, skarlet & fine

[o] Exod. 28. 3. 4. 5. 6. 7.
[p] Exod. 28. 6.
[q] Exod. 28. 7.
[r] Exod. 28. 8.
[s] Exod. 28. 9. 10
[t] Exo. 28. 11. 13
[u] Exod. 28. 14.
[x] Exod. 28. 12.
[y] Heb. 7. 25. 26. and 9. 24.
[z] Cantic. 7. 11.
[a] Haggai. 2. 23.
[b] Exod. 28. 4. 15
[c] As it is plaine Numb. 27. 21. and ſo much is pointed at Ezra. 2. 63. & Nehe. 7. 65.
[d] Exod. 28. 15. 16.

twined linnen, broidered worke, foure square doubled, an hand-breth long, and an hand-breth broad. In it were enclosed first certaine stones: then the Vrim & Thummim.

Stones, [e] set in bosses of gold, grauen as signets, twelue in number, according to the names of the twelue tribes, and grauen as signets. So [*] bare *Aharon* the names of the children of Israel in the brest-plate of iudgement vpon his heart, when he went into the Sanctuary for a memorial before the Lord alwaies.

[e] Exod. 28. 17. 20. 21.

[*] Exod. 28. 29.

There were [f] foure rowes of these stones, euery rowe containing three.

[f] Exod. 28. 17. 18. 19. 20.

In the first, a Rubie, a Topaze, and an Emerald.
In the second, a Iasper, a Saphir, and a Diamond.
In the third, a Turkeis, and Achate, and a Hematite?
In the fourth, a Chrisolite, an Onix, and a Iasper.

The Vrim & Thummim signifying light & perfection, [g] were in the brestplate to be vpon *Aharons* heart when he went in before the Lord; So he bare the iudgement of the Children of Israell vpon his heart before the Lord continually.

[g] Exod. 28. 30.

What manner of things these were no man knoweth. Most certaine it is they were not among the things made by workemen, but which God only gaue to *Moses*, to put into the brest-plate as we read he did [h] *Leu.* 8. And for this cause (it may be) God appointed the brestplate to be made double, ỹ the Vrim and Thummim might be put within & lie hid on euery side. This Vrim & Thummim signified that in [i] Christ are hidden all the treasures of wisedome and knowledge: and that he hath [k] all secret things most perfectly knowne and numbred out before him, which he reuealeth continually to his church and to euery member thereof (as need requireth) by such meanes as himselfe hath sanctified. [l] *The secret of Iehouah*, saith the Psalmist, *is reuealed to them that feare him.* And our Sauiour [m] *Iohn* 14. *He that loueth me shall be loued of my Father, and I will loue him and shew my selfe vnto him:* hether also tendeth. [n] *Iohn.* 14. 26, *and* 17.

[h] Leuit. 8. 8.

[i] Col. 2. 3.

[k] Dan. 8. 13.

[l] Psal. 25. 14.

[m] Iohn 14. 21.

[n] Iohn 14. 26. & 17. 14. 17. 26.

Thes

These things were all fitted and ioyned together by the helpe of two chaines and two rings. The [o] chaines were euenly wrought of wreathen worke of pure gold. The [p] rings were of gold put vpon the two ends of the breſt-plate. And ſo they fitted and ioyned all together in this ſort.

[o] Exod. 28. 22.

[p] Exod. 28. 23

The two ends of the chains were put, [q] one, in the rings; the [r] other, in the boſſes. And ſo was [s] the breſt-plate put vpon the ſhoulder-peeces of the Ephod, on his fore-ſide, that is the foreſide of the high-Prieſt, whoſe breſt it couered, and [t] the rings put into the two ends of the breſtplate, toward the inſide of it, in the border which was at the ſide of the Ephod; and [u] beneath, in the forepart of it, ouer against the other coupling thereof, on the vpper part of the broidered gard of the Ephod, into the two ſhoulder-peeces of the Ephod. [x] They did ſo hold vp the breſt-plate by his rings, tyed vnto the rings of the Ephod with a lace of blew ſilk, that it might lye vpon the border of the Ephod, and vpon the Ephod, not to be taken off.

[q] Verſ. 24.

[r] Verſ. 25.

[s] Verſ. 25.

[t] Verſ. 26.

[u] Verſ. 27.

[x] Exod. 28. 28.

3. The [y] palle of the Ephod all of blew ſilke. In the [z] middeſt whereof was a hole to put out his head, and an edge of wouen worke round about the brim of the hole: that it might be as a coller of an habergeon, not to rent when he put his head out. Signifying the righteouſnes of Chriſt and his ſtrength for the ſaluation of his people, and the deſtruction of his foes. Whereof the [a] prophet ſpeaketh, *His arme did ſaue him* (that is poore miſerable man, that neither could help himſelfe, nor had any other to help him) *and his righteouſnes that did ſuſtaine him: for he put on righteouſnes as an habergeon, and an helmet of ſaluation vpon his head, and hee put on the garment of vengeance for clothing, and was clad with zeale as with a cloake*, or palle.

[y] Exod. 28. 31. *Pallium amiculi*

[z] Exod. 28. 32.

[a] Eſay. 59. 16. 17.

Beneath, [b] vpon the skirts, were pomegranats of blew ſilke, purple and skarlet round about, and bels of gould betweene them round about, a golden bell and a pomgranet, a golden bell and a pomgranat, round about, that his ſound might be heard when hee went into the holy place

[b] Exod. 28. 33. 34. 35.

before the Lord, and when he came out, that hee might not die:

It signified.

1. That [c] the prayers of Christ were heard in the daies of his flesh, and he deliuered from the things he feared, *Heb.* 5.

2. His [d] continuall intercession for vs *Rom.* 8. And lastly that the [e] spirit maketh request in vs according to God; who knoweth what is the meaning of the spirit. As it is there said. *Rom.* 8.

4. The [f] plate vpon his head; (called also the holy crowne) which was of fine gold, and had grauen thereon as signets are grauen, *Holines to Iehouah.* It was [g] so put, with a blew silke lace, vpon a miter on the forefront of the miter, that [h] it was vpon *Aharons* forehead continually: that he might take away the iniquity of the offerings which the children of Israell should offer, of their gifts, and things consecrated of them, to make them acceptable before God.

It figured the continuall intercession of Christ, through whose mediation by the vertue of the Sacrifice, the sinnes blemishes and imperfections that cleaue to our obedience are taken away, and our imperfect obedience is made acceptable to God, and his eternall fauour purchased. As it is [i] said. *Mal.* 3. 1. *Pet.* 2. *Rom.* 12. *Heb.* 4.

5. An [k] embroidered coat of fine linnen.

6. A [l] miter of fine linnen.

7. A [m] belt or girdle of needle worke.

Thus farre of his garments: The other thing proper to the high Priest in his consecration was that [n] he onely was annointed, after [o] that first annointing of *Aharon* and all his sonnes.

His [p] speciall annointing was in this sort, he that did annoint him, taking the annointing oyle, powred it both vpon the tabernacle and the things in it, and vpon the high Priests head to sanctifie him.

It signified [q] more euidently and cleerely the annointing and sanctification of Christ: that so hee might san-

[c] Heb. 5. 7.
[d] Rom. 8. 34.
[e] Rom. 8. 26. 27
[f] Exod. 28. 36. Exod. 29. 6. Leuit. 8. 9.
[g] Vers. 37.
[h] Vers. 38.
[i] Malach. 3. 2. 1. Pet. 2. 5. Rom. 12. 1. Heb. 4. 16.
[k] Exod. 28. 39.
[l] Exod 28. 39.
[m] Exod. 28. 39.
[n] Exod. 29. 29. Leuit. 4. 3. & 21 10.
[o] Exod. 40. 15.
[p] Leuit. 10. 12. Exod. 30. 26.
[q] Psal. 2. 6. and 45. 9. Esay 61. 1.

sanctifie the Church and their seruice. For so the [r] Psalmist speaking of *the precius oyntment vpon the head, that ranne downe vpon the beard, euen vnto Aharons beard which went downe on the border of his garments*, applyeth it in the next verse, *for there hath Iehouah appointed blessing, and life for euermore.*

[r] Psal. 133. 2.

The speciall abstinence was:

1. In marriage, [s] to take onely a maiden of his owne people to wife.

[s] Leuit. 21. 13. 14.

It signified that the Church was to be presented vnto Christ a virgin without spot. [t] 2. *Cor.* 11.

[t] 2. Cor. 11. 12.

2. In mourning, not [u] to vncouer his head, nor to rent his clothes, nor to goe out of the sanctuary to mourne for any, for the crowne and annointing oyle of God is vpon him.

[u] Leuit. 21. 10. 11. 12.

It signified:

1. That Christ after his resurrection hath obtained all excellency of glory and happines in heauen, free from the least misery or sorrow.

As he is described. [x] *Reuel.* 4. and said to [y] *bee crowned with glory and honour. Heb.* 2. And [z] *to beare away glorie. Zach.* 6.

[x] Reu. 4. 4. 5.
[y] Heb. 2. 7.
[z] Zach. 6. 12.

2. That we also through him shall obtaine the like: as the Apostle setteth foorth. [a] 1. *Cor.* 15. *The second Adam, is the Lord from heauen. As is the heauenly, such are they also that are heauenly: And as we haue borne the image of the earthly, so also shall we of the heauenly.* And [b] *Heb.* 2. *We see Iesus (made a little inferiour to the Angells, through the suffering of death) crowned with glory and honour, that he might bring many children vnto glory.*

[a] 1 Cor. 15. 47. 48. 49.
[b] Heb. 2. 9. 10.

Thus much of the high Priest. The other Priests were they whose [c] ministry lay out of the holy place. And [d] these when the Arke remoued were to bear it vpon their shoulders: for that which is *Numb.* 4. of the sonnes of Kohath, bearing of the Arke, was but for a time till the number of the Priests grew greater, and then it belonged to their office, as the histories of all times after that doe shew, in the

[c] Numb. 4.
[d] Deut. 31. 9.

bookes of *Iehoſhuah*, *Iudges*, *Samuel*, and the *Kings*. In their conſecrations there was nothing ſpeciall but this onely, that their proper garments were. Firſt, Tunicles [e] (afterwards called Ephods.) Secondly [f] girdles or belts: Thirdly, Bonnets.

[e] 1.Sam.2.18. 28.&.14.3.&. 22.18.
[f] Leuit.8.13. Exod.28.40. *Tiaræ.*

To theſe [g] Prieſts belonged the blowing in two ſiluer trumpets [h] which were made of one whole peece, and ſerued for a fourefold vſe.

[g] Numb.10.8.
[h] Num.10.2.

1. For aſſembling of the congregation. If for [i] the aſſembling of the whole congregation to the dore of the tent of aſſembly, then they were to blow with both.

[i] Num.10.3.

If for [k] the princes or heads of the thouſands of Iſraell to aſſemble, then they blew but with one. And both theſe were to be without alarum.

[k] Num.10.4. Num.10.7. Num.10.2. Numb.10.5.6.

2. Vpon euery remooue or departure they blew an alarū. When they [l] firſt blew, the campe that pitched toward the eaſt remoued.

[l] Num.10.5. *Clangor fracto ſono.*

When they blew the [m] ſecond time, the campe that pitched toward the ſouth remoued.

[m] Num.10.6.

3. In [n] time of warre in their owne land they blew an allarum likewiſe, that they might bee remembred before the Lord and ſaued from their enemies.

[n] Numb.10.9.

4. For [o] ioy ſake, as in ſolemne feaſts, at their whole burnt-offrings, and ſacrifices of thankſgiuing. Then they were to blow for a monument of ſpirituall gladnes before the Lord. By all which was figured what feruor, zeale, and courage, ought to bee in the miniſters of the word in reproouing ſinne, in publiſhing the glad tidings of the goſpell, in admoniſhing the people of their duties, and in ſtirring them vp to ſpiritual warfare, as we ſee ſ̄ ſame applied.

[o] Numb.10.10.

[p] Eſay 40.2. [p] *Eſay.40. Speake comfortably to Ieruſalem, and cry vnto her that her warfare is accompliſhed, and her iniquity is pardoned.*

[q] Eſay.58.1. [q] *Eſay 58. Cry aloud, ſpare not: lift vp thy voice like a trumpet: and ſhew my people their tranſgreſſions: and to the houſe of Iacob their ſins*, alluding to theſe ſiluer trumpets.

[r] Num.18.6. &.3 9.12.45. &8.14.15.16.

And ſo farre of the Prieſts. [r] Leuites were the reſt of the tribe of Leuie.

And

And [f] because the first borne of the children of Israell, in whose place they came (as hath beene said) were more then they by about 273. therefore to redeeme them God took fiue shekels of the sanctuary for euery person of them that were moe then the Leuites, and gaue the mony to *Aaron* and his sons. [f] Numb. 3.46. 47.48.

The parts of their office proper to them were these two. [t] Num.4.3.4.

First, [u] when the tabernacle was erected to serue the priests in the same, but not to come neere the sanctuary nor the altar. [u] Num.18.2.3. 4.6.

2. When [x] it was to be borne, to carry it. [x] Num.1 50 51

This office of bearing the tabernacle was distributed among sundry families.

1. The [y] Koathites (after that the vaile of the sanctuary was taken downe, and that, and all the implements therof couered with his couering) did beare the same with all the implements and things adioyned to it, in such sort as was prescribed, *Numb.*4. [y] Num.4 4. vnto the 15.

And [z] ouer these was *Eleazar* set: Called therefore [a] *Prince of the princes of the Leuites.* As beeing the second from the high Priest wherefore that dignity is sometimes called [b] *the second or secondarie Priest.* [z] Num.4.16. [a] Num.3.32. [b] 2.King.25.21

2. The [c] Gershonites bare the Curtaines of the tabernacle, and the tent of the assembly with the implements thereof. Also the couering of the gate with the things thereunto adioyned. [c] Num.4.25. 26.27.28.

3. The [d] Merarites bare the rest. [d] Numb.4. 29.

And [e] ouer these as well the Gershonites as the Merarites was *Ithamar* set. 30.31.32. [e] Num.4.28.33

In [f] *Dauids* time, who made a new distribution of the Priests and Leuites, there were by Gods commandement appointed holy musitions among the Leuites, which prophecied or sung holy songs to all kind of instruments. [f] 1 Cron.25. 1. 2.3.4.5.6.7.

It figured the spirituall and full ioy of the Church vnder the kingdome of Christ. [g] The 96, 97. 98.Psalmes.

Which the same kingly Prophet in [g] three Psalmes together doth gloriously describe. [h] Psal.9.7. *Say among the nations* [h] Psal.96.10.11 12.13.

nations Iehouah raigneth &c. Let the heauens reioyce, and let the earth be glad. Let the sea make a noyse and what soeuer filleth it. Let the field be ioyfull, and all that is in it. Let all the trees of the forrest sing. Before Iehouah when he commeth, for hee commeth to iudge the earth, &c. i Psalm. 97. *Sion shall heare of it and be glad: and the daughters of Iuda shall reioyce, because of thy iudgements, ô Iehouah. Light is sowne for the righteous, and ioy for the vpright in heart. Reioyce ye righteous in Iehouah, and celebrate the memoriall of his holinesse.*

i Psal. 97. 8. 11. 12.

And yet more excellently & significantly for this purpose (as shewing whereunto the ceremoniall musicke tended) k Psa. 9.8. *Sing loud vnto Iehouah (shout, as the word signifieth) all the earth. Breake out with a noise, sing for ioy and sing Psalms. Sing Psalms to Iehouah vpon the harpe, vpon the harp and with melodie: with shalmes and sound of the trumpet. Sing loud before the King Iehouah* (that is to say Christ) *Let the sea make a noise and what soeuer filleth it, The inhabited world and they that dwell in it: Let the floods clap their hands: Let the hills sing for ioy together, before Iehouah, for he commeth to iudge the earth, &c.*

k Psal. 98. 4 5. 6. 7 8. 9.

Some of the Leuites also were employed in other ordinary ministeries of distribution l of the Church treasure, ouerseeing the worke of the Lord and such like. So 2. Chr. 31. *Kore the Sonne of Iimna a Leuite was ouer the things that were willingly offered vnto God, to distribute the oblations of Iehouah and the holy things that were consecrated.* Likewise m 1. *Chro. 26. Shelomith & his brethren, Leuites were set ouer all the holy things which Dauid had consecrated.* And n 2700. Leuites are there reckoned *chiefe of their fathers house, whom King Dauid set ouer all the busines of God and the busines of the King* (o that is for the stuffe which hee set in a readines towards the building of the house of God) among the Rubenites, Gadites and the halfe tribe of Manasse, these were the parts of their office.

l 2. Cro. 31. 14.

m 1. Cron. 25. 26.

n Vers. 32.

o 1. Cron. 22. 2.

The speciall things to be considered in the Leuites are their speciall consecration and age.

In their consecration.

1. They

1. They were [p] purified in this sort. They [q] were sprinkled with water of expiation, they shaued all their flesh, and washed their clothes. It taught that none were meet for the holy ministery, but by the free fauour of Christ and the sanctification of his spirit. *Who* saith the Apostle [r] 2. Corin. 2. *is sufficient or meet for these things?* Therfore, [t] Rom. 1. he professeth of himselfe. *By whom we haue receiued grace, that is to say, Apostleship.* And [t] Gal. 1. *When it pleased God (who hath separated me from my mothers womb and called me by his grace) to reueale his sonne vnto me, that I should preach him, &c.* Againe, [u] 1. Tim. *According to the glorious Gospel of the blessed God which is committed to me. Therefore I thanke him which hath enabled me, that is Christ Iesus our Lord: for hee counted me faithfull setting me in the ministerie, &c.*

[p] Numb. 8. 6.
[q] Numb. 8. 7.
[r] 2 Cor. 2. 16.
[t] Rom. 1. 1.
[t] Gal. 1. 15.
[u] 1. Tim. 1. 12. 12.

2. There were oblations made both by the people and the Leuites themselues.

The [x] people (that is the elders representing all the people) laying their hands vpon the Leuites presented them to *Aaron*, that he might offer them an oblation before the Lord, offered of the children of Israell, that they might be to exercise the ministery of the Lord.

[x] Num. 8. 9. 10. 11.

The [y] Leuites themselues offered two young bullocks, one for a burnt offering, the other for a Sinne-offering.

[y] Num. 8. 12. 13. 14. 15.

It had the same equity which we obserued before in the firstborne.

[z] Num. 8. 24.
[a] Num. 4. 3. 47. (& so are these places of Numb. 8. 24. and Num 4. 3. 47. to be reconciled. Between which otherwise there seemeth to bee some discrepance.)
[b] Numb. 8. 25.
[c] Numb. 8. 26.

Touching their age,

From [z] fiue and twenty yeere olde, and vpward, they were to prepare them selues and to serue a holie prentiship.

From [a] thirtie yeeres old and vpward they were fully to execute their ministery.

At [b] fifty they might giue ouer if they list and not serue any more: yet [c] so as they were to haue the care and ouersight of others.

The perpetuall equity wherof is, that only those which are meet both for yeeres and gifts, should be admitted to

the ministery; first as probationers and as it were the children of the prophets, then to the full execution of their function; and faithfull discharging the same in their olde age when they can no more, they should haue leaue to retire themselues.

[d] Deut.17.8.9.10.11. And thus farre of the Priests and Leuites, of [d] whom a supreme senate was erected for deciding of all hard controuersies that belonged to the cognisance of the Priests: as there was a supreme iudge for deciding of all ciuill controuersies.

To figure out the excellency of Christs kingly & priest-
[e] Zach.12.7.8. ly office that should abolish both, as [e] *Zachary* teacheth, *Iehouah shall preserue the tents of Iuda first, that the glory of the house of Dauid, nor the glory of the inhabitants of Ierusalem may not magnifie it selfe aboue Iuda. And he that is feeble among them, in that day shall be like Dauid* (most mighty and exceeding valiant) *and the house of Dauid, as Gods*
[f] 2 Sam.17.8. *(f* that is, as Angels) *As the Angell of Iehouah before them.*
[g] Psalm.8.6.

And so much of their Sacrifices, and the circumstances appendant thereunto. Other ceremoniall things follow, but not so appendant. And first, Persons, Places and Times, ceremonially likewise holy, but not appendant to their sacrifices, then other ceremoniall obseruances, persons ceremonially considered, were first vncleane or cleane.

The vncleane of two sorts.

1. Those that clensed not themselues when they came to serue God in such sort as the law requireth; which was
[h] Gen. 35.2.3. to change their clothes, and to wash themselues. As [h] *Gen.* 35. *Iacob* giueth that commandement to his household to
[i] Exod 9.10.11 *clense themselues, and to change their garments.* And [i] *Exod.* 19. God biddeth *Moses goe to the people and sanctifie them to day and to morrow. Let them wash their clothes*; Thus [k] *Iob*
[k] Iob.1.5. is said to send and sanctifie his children, when the daies of their feasting came about.

It signified.

1. That wee are all by nature vnholie and vncleane whatsoeuer commeth from vs, is abhominable in the sight of

of God, till we be washed and sanctified through faith in Christ. As the Apostle saith, [l] *To those that are defiled, and to the vnfaithfull nothing is cleane, but both their minde and conscience is polluted.* And [m] *Haggai* teacheth by a similitude from the law, that *al the works of their hands, and whatsoeuer such doe offer is vncleane.*

[l] Tit.1.15.

[m] Haggai.2.11 12.13.14.

2. That if wee come to Gods seruice before wee haue prepared our selues dulie by faith and repentance and haue renounced all our wickednes, inward or outward, our worship is hatefull and odious to god: as the Prophet *Esay* teacheth. [n] *He that killeth a bullocke is as if he slue a man, He that sacrificeth a sheepe as if he cut off a dogs necke; he that offereth an oblation as if he offered swines bloud; he that remembreth incense as if he blessed an idoll.* And why? For they *haue chosen their owne waies, and their soule delighteth in their abominations.*

[n] Esai.66.3.4.

The second sort of vncleane persons were such as were defiled with any legall vncleannes.

And those were to be thrown out of the campe till they had clensed themselues. As the law is giuen. [o] *Numb.* 5. *Command the children of Israell that they put out of the host euery leper &, euery one that hath an issue, & whosoeuer is defiled by the dead both male & female shal ye put out, out of the host shall ye put them, that they defile not their tents among whom I dwell, and* [p] *Leuit.* 15. *Thus shall ye separate the children of Israell from their vncleannes, that they die not in their vncleannes, if they defile my tabernacle that is among them.*

[o] Numb. 5.2.3.

[p] Leuit.15.31.

It figured,

1. That our sinnes giue God iust cause to cast vs off. Agreeable whereunto it is said, [q] *Reu.* 21. that no vncleane thing, or that worketh abhomination or lies shall enter into the new Ierusalem.

[q] Reu.21.27.

2. That euill doers are to bee separated by suspension and excommunication, [r] 1.*Cor.* 5. Which place compared with [s] *Numb.* 5. sheweth plainely, what was the truth of this ceremony.

[r] 1.Cor.5.13.

[s] Numb.5.2.

This second kind of vncleannesse was of foure sorts,

whereof euery one had his seuerall kinde of purgation or clensing.

t Leuit. 11. 1. That t which is got by eating vncleane meats.

u Leuit. 11. 39. & 17. 15. Deut. 14. 21. By u eating of any thing that died of it selfe, or was torne with beasts.

x Leuit. 11. 8. 24. 25. 26. 27. 31. 40. By touching the x carcasses of those beasts, fish or foule so vncleane.

By touching vncleane beasts aliue.

y Leuit. 15. 7. By touching the y flesh of a man that is vncleane by issue, &c.

z Leuit. 11. 28. The z purifying in these cases was, that the man was to wash his clothes and to be vncleane vnto the euening.

It signified that all euen the least sinnes are to be purged through Christ, and that wee must striue to bee sanctified throughout. As the reason of the a Law teacheth, *For I am I houah your God. Be sanctified therefore and bee holy, for I am holy; and brought you out of the land of Ægypt, that ye should be holy.*

a Leuit. 11. 44. 45.

And b heere not persons onely, but things sometimes gathered vncleannes. Which c if they were earthen vessels, they were to be broken, d if any other, then to bee clensed by putting them in water vntill the euening.

b Leu. 11. 32. 33. 34. 35. 36. 37. 38.

c Leuit. 11. 33.

d Leuit. 11. 32.

It signified that wee are to cast from vs all instruments, and prouocations of sinne, and to haue speciall care, that they doe not defile vs. As e *Iude* biddeth vs to hate euen the garment spotted of the flesh. And hereof the exhortation of our f Sauiour is very notable; to plucke out our right eie, & cut off our right hand, rather then they should make vs to offend.

e Iude vers. 23.

f Matth. 5. 29. 30.

The second kind of vncleannes was by touching of any g coarse, the h bone of a dead man, or a graue; and i if hee were dead in a tent, the tent with all that came into it, and all that was in it, and all the vessels that were open, which had no couering of cloth wrapped about them, were vncleane seuen daies.

g Num. 19. 11.

h Num. 19. 16.

i Num. 19. 14. 15.

The vncleane person was the third day to purifie himselfe, and k so he should be cleane the seuenth day, otherwise not. And l then if he came to the tabernacle, he was

k Numb. 19. 12.

l Num. 19. 13. 20.

to

to be excommunicate. It taught [m] excommunication of those that are defiled with more greeuous crimes. [m] 1.Cor.5.

The [n] purifying was by the water of expiation, called water of separation and sinne. That is to say, whereby men separated for vncleannes and sinne were purged. [n] Num.6.19.9.

Which water was a figure of Christs blood, a fountaine opened for sinne and for separation from vncleannes, that is, whereby all sinne and the filth drawne from it may bee washed and scoured off. As by allusion to this type and to that which is *Leuit.*12. & 15. the Prophet [o] *Zachary* teacheth in the thirteenth chapter of his prophecie. [o] Zach.13.1.

In it we are to consider the confection and the applying of it for purification.

The [p] matter that it was confected and made of, was a red cow (or hayfer) vpon which the yoke neuer came. [p] Numb.19.2.

It [q] signified Christ, strong, perfect, subiect to no commaudement of man, but consecrated of his Father vnto himselfe, and by him set apart vnto his office. Whether tendeth his reproouing of his mother, when shee tooke him vp aboue that which was fit. [r] *How is it that ye sought me? Knew ye not that I must goe about my Fathers businesse?* And againe, [s] *woman what haue I to doe with thee?* The ceremonies in the confecting of it were these. [q] Heb.7.26. [r] Luke.2.49. [s] Iohn.2.4.

1. The [t] high Priest gaue commandement that shee should be carried without the hoast for one to slay her. [t] Numb. 19.3. For that which was spoken there, that Eleazar should command it, was for that the Lord meant by that means, to assure him of the succession of the Priesthood. To which purpose also serueth that of Numb.17.2.

It signified that Christ should be taken from all earthly things and crucified without the gate: as the Apostle maketh that application [u] *Heb.*13. [u] Heb.13.12.

2. He [x] sprinkled of her bloud with his finger? towards the forepart of the tabernacle of the assembly seuen times. [x] Numb.19.4.

It signified the worke of Christ sprinkling the Church continually with his blood, for the perfect clensing and iustifying of them as we said before.

3. He [y] commanded the skinne, the flesh, the blood and the dung to be burnt before his eies. [y] Numb.19.5.

It [z] signified that Christ willingly submitted himselfe to the death of the crosse, and freely and of his owne ac- [z] Ioh.18.6.7.8.

cord deliuered himselfe vnto the hands of those that came to apprehend him, as the storie testifieth, and was [a] before prophecied, *that he powred out his soule vnto death.* Wherefore the Apostle saith, [b] *Phil.* 2. that willingly *hee emptied himselfe, hee humbled himselfe, becomming obedient vnto death, euen the death of the crosse.* This is it hee telleth his disciples, *Iohn* 10. *No man taketh my life from me, but I lay it downe of my selfe.* Wherfore the story sheweth, that when the time of his suffering drew neere, *he setled himselfe to go vp to Ierusalem, and as a couragious captaine went before them;* [c] When they were astonished and followed him all afraid.

[a] Esay 53.13.

[b] Phil.2.7.8 Iohn 10.18.

[c] Numb. 19. 5. Luc.9.51.

4. Taking Cedar wood and hysope and skarlet, he cast it into the middest of the fire where the cow burnt.

It signified that Christ howsoeuer in respect of our sins he was burnt vp with the fire of the wrath of God, yet by the euerlasting spirit whereby he offered vp himselfe without spot to God, and by the gifts and graces of it, he was a full sacrifice of a sweet smelling sauor to God, to purge offences as the Apostle saith [d] *Hebr.* 9. And *Dauid* praieth. [e] *Psal.*51.

[d] Heb.9.14. Mark.10.32.

[e] Psalm.51.9.

These were the ceremonies on the part of the high Priest, beside those which other performed. As 1. To [f] kill her, 2. to [g] burne her, lastly, [h] to gather the ashes, and to leaue it in a clean place without the hoast, that it might be kept for the congregation of the children of Israell for a sprinckling water, or a water of expiation of men separated for vncleanesse and sinne as is aforesaid.

[f] Numb.19.3.

[g] Num.19.5.8.

[h] Num.19.9.

But [i] in them all both the high Priest and whosoeuer had any hand in this busines, were to wash their clothes, and then comming into the hoast to be vncleane vnto the euening.

[i] Num.19.7.8.

To shew the contagion of sinne, the filth and pollution of it. As the Apostle calleth it. [k] 2. *Cor.* 7.

[k] 2.Cor.7.1.2.

The applying of this water for purification was in this sort.

A [l] cleane person took of the ashes of the red cow burnt for

[l] Numb.19.17. 18.19.

for sinne, and put pure water into a vessell, and taking hissope dipped it in that water, and sprinkled it vpon the tent and all the vessels and the persons that were therein, and likewise vpon the vncleane person, the third and the seuenth day. And then he washing his clothes and washing himselfe with water was cleane at euening.

It signified the bloud of Christ perfectly and thoroughly able to purge offences. *For if the bloud of bulls and goats and the ashes of an heyfer sprinckling them that are vncleane, sanctifieth as touching the purifying of the flesh: how much more shall the bloud of Christ, who thorough the euerlasting spirit offred himselfe without spot to God, purge your conscience from dead works to serue the liuing God?* saith the Apostle to the Hebrews. And *Dauid* in the Psalmes, alluding heereunto, *Purge me with* [m] *hyssope that I may be cleane.* As if he should say, with the bloud of that eternall sacrifice of Christ figured heereby.

[m] Which see Leuit. 15.

The third kind of vncleanneſſe was by the issue of man or woman.

The [n] purifying thereof generally was, that after the ceasing of the disease, the seuenth day hee should wash his garments and be cleane. Then the eighth day he should offer two turtle doues, or two yong pigeons, one for a burnt offering, the other for a sinne offering.

[n] Leuit. 15. 13. 14. 15. 28. 29.

But specially in [o] case of a childwife, if shee bare a manchild, then after seuen daies vncleanneſſe of her disease, she was also for three and thirty daies to abstaine from holie things: if a maid-child, then was she two weekes vncleane of her disease, & after to abstaine for lxvj. daies from holy things. Afterwards she was to bring a lamb of a yere olde for a burnt offring, and a yong pigeon or a turtle doue for a sinne offring. But if shee were not able to bring a lambe, she should bring two turtles or two young pigeons, one for a burnt offering, the other for a sinne offering to make atonement.

[o] Leuit. 12.

It signified the corruption of our nature conceiued in sinne of our parents, and so nourished of the mother in her wombe;

wombe; and the remedy wee haue in Christ. Wherefore the holy virgin not in conscience of any particular sinne, which in the conception of our Sauiour Christ shee was free from, nor in shew to satisfie the law, much lesse vpon hypocrisie, but in conscience of her naturall corruption, did [p] by the offring of this oblation according to the law, confesse the same holily and religiously before God and his congregation.

[p] Luc. 2. 22.

The fourth and most greeuous kind of vncleanner was by the plague of leprosie. Which [q] first was to be iudged of by the priest, [r] afterwards to be clensed.

[q] Leuit. 13.
[r] Leuit. 14.

The perpetual equity whereof is, that men and their offences should first be examined and tried, and then as the same falleth out, so to bee censured or held guiltes, which rule the Apostle giueth. [s] 1. *Tim.* 5.

[s] 1. Tim. 5. 24. 25.

This iudgement was double; In doubtfull, and in cleare cases. [t] Doubtfull when the signes of the leprosie were not euident. And then did the Priest shut him vp from weeke to weeke till it were certaine.

[t] Leuit. 13.

It signified suspension. Whereby men suspect and noted are seperate from some holy things, and in some sort from mens company, and yet not wholly barred either from the Church or holy seruices, till their peruersenes, as the leprosie, bee made manifest. [u] 2. *Tim.* 3. Whereto it seemeth that must be referred which the Apostle writeth, [x] 2. *Thes.* 3. *If any man obey not our word by letter, note him and ioyne not your selues with him that he may bee ashamed, yet count him not as an enemy, but admonish him as a brother.*

[u] 2. Tim. 3. 9.
[x] 2. Thes. 3. 14. 15.

Cleere, [y] when the signes set downe to the Priest to discerne leprosie by, were manifest and certaine, whether in a man or in any other thing.

[y] Leuit. 13.

If [z] in a man, then the Priest was to pronounce him a Leper and vncleane. And then (saith the Lawe) his clothes shall be rent, the haire plucked off from his head, his mouchaches couered, and he shall crye, vncleane, vncleane, and dwell alone without the campe.

[z] Leuit. 13. 44.

A liuely picture of excommunication, which the Apostle

[a] Leu. 13. 45. 46

postle thus describeth, [b] *Company not together with him, eat not together with him, take away the wicked one from among you.* And our Sauiour [c] *Math.* 18. *Let him be vnto thee as a heathen and a publicane.*

[b] 1. Cor. 5. 11. 13

[c] Math. 18. 17.

The Leprosie in other things, was in garments, in skin, or things made of skinne, or in houses.

In[d] garments whether of wollen or linnen, and whether in the warp or in the woofe, also in skinne, or things made of skinne, if after iudgement had according to the prescript periods of time, it appeared to be a fretting or a spreading leprosie, the thing that had the plague in it was to be burnt with fire.

[d] Leu. 13. 51. 57

It signified that all instruments of idolatry or of any other sinne are to be destroyed and made away. As the law commandeth. [e] *The grauen images of their gods shall yee burne with fire, &c.* And [f] *Iude* alludeth to it, when he biddeth vs, *saue some with feare, pulling them out of the fire, hating euen the garment spotted by the flesh.*

[e] Deut. 7. 25. 26

[f] Iude vers. 23.

Wherefore from this signification there remaineth a perpetuall equity, that wee should haue nothing to doe with any of these things, in the seruice of God; And rather then they should be prouocations to euill, to burne them with fire.

Leprosie in a house, if[g] beeing obserued according to the times & by the signes which God prescribed, it were found to be a fretting leprosie: then ȳ house was to be broken down, the stones the timber & the mortar to be carried out of the citie, vnto an vncleane place. He [h] that went into the house all the while it was shut vp, or that slept or eat in it, was vncleane vnto the euening.

[g] Leuit. 14. 33. &c. 45.

[h] Vers. 46. 47.

It figured our dutie, that we should by all good means and vpon all iust occasions, shew our detestation of sinne, auoiding as much as in vs lieth this spirituall contagion, whereby our soules might be infected; and more especially, that wee should shunne and auoide the occasion and meanes of idolatry.

Thus much of the signes and the Priests iudgement of the Leprosie.

[l] Leuit.13.58. 59. and 14 1.2. 3.78.

2. The [l] clensing of it was to bee after such time, as the Priest according to the prescript signes had pronounced that he was healed.

It signified that the iudgement of the Church touching ones repentance, according to the rules of Gods worde, doth not absolue the offender: but onely pronounceth him to be absolued of God: And that this iudgement of the Church must patiently be expected before such time, as he which is throwne out be restored to his former liberty. As in the case of the incestuous person, the Apostle maketh manifest, [k] 2.*Cor.* 2. The manner of the clensing when the priest had giuen sentence was slight, or more exact.

[k] 2.Cor.2. 6.7. 8.9.10.11.

Leu. 13.53.54 58.

The [l] slighter was in the case of Leprosie in a garment or skinne, or any thing made of skinne. That it should bee twice washed and so be cleane.

It signified that some sinnes are cured by a slighter repentance according as the sinne is lesse or greater, for such a difference in sinnes, and in the correction of them our Sauiour noteth, [m] *Matth.5. He that is angry with his brother without a cause, is guilty of Iudgement. But he that shall say to his brother Raca, is guilty of a councell. But he that shall say foole, is guilty of hell fire,* or of the fire of the valley of Hinnon: as who would say hee must bee purged with a more sharp purgation. Therefore the Apostle to the [n] Corinths saith, *he that eateth and drinketh,* the body and the cup of the Lord, *vnworthily, eateth and drinketh to himselfe condemnation, because he discerneth not the Lords body. And therefore are many weake and feeble amongst you, and many sleepe. For if we iudged our selues, we should not be iudged,* the greater sinnes, the more seuere iudgements had we needs of to quicken, and to awake vs.

[m] Matth.5. 22.

[n] 1.Cor.11.29. 30.31.

The more exact manner of clensing was in the other cases of the Leprosie of a man, or a house.

[o] Leuit.14.4.

In both which it was to be done by the bloud of little birds, pure water, cedar wood, hyssope, and skarlet.

[p] Leu.14.5.6. 49.50.

This matter was thus to be prepared. [p] One of the little birds was to be killed by some meete person, ouer spring-

water

water, in an earthen veſſell that the blood might runne in-to it. Then taking the liuing bird, and the reſt of the things ſome body was to dippe them in the blood of the bird ſhine.

It figured that neither Chriſts deitie without the ſhedding of his bloud, nor his blood (but for the quickning life of the godhead, perſonally dwelling in him) could haue bene auaileable for the purging of ſinne. Both which himſelfe declareth. *Iohn 6.* When [q] firſt he ſaith, *vnleſſe ye eat the fleſh of the ſonne of man, and drinke his blood, ye haue no life in you.* And afterwards, *it is the ſpirit* (that is, the godhead bodily dwelling in me) *that quickneth. The fleſh* (or humane nature) *profiteth nothing.* Whether belongeth that [r] *2.Cor.5. God was in Chriſt reconciling the world vnto himſelfe.* And [t] *Acts 20. God hath redeemed the Church by his owne blood.*

[q] Iohn.6.53.
[r] Verſ.63.
[r] 2.Cor.5.19.
[t] Act.20.28.

And this the analogie of the figure compared with thoſe places enforceth.

Further it alſo figured. That [u] Chriſt by his death became conquerer, and *ouercame him that hath power of death, that is to ſay the Diuell. Heb.2.*

[u] Heb.2.14.15. 16.17.

The matter ſo prepared was applied for the clenſing of the Leproſie two manner of waies.

1. They [x] ſprinckled the blood ſeuen times vpon the thing to be clenſed.

[x] Leu.14.7.51.

The ſignification whereof was before declared.

2. The [y] liue bird was to be let go into the broad field, or (as the Hebrew is) vpon the face of the field.

[y] Leu.14.7.53.

It ſignified that [z] *Chriſt being conſecrate*, after his death, *is become the author of euerlaſting ſaluation: to thoſe that obey him: and is* [a] *made higher then the heauens.*

[z] Heb.5.19.
[a] Heb.7.26.

All this was common for the clenſing both of men and howſes; Beſide which there was ſomewhat ſpeciall for the clenſing of mans leproſie, and that in theſe two ſteps or degrees.

1. To [b] waſh his clothes, to ſhaue all his haire, and to waſh himſelfe in water. And ſo he was cleane to come in-

[b] Leu.14.8.9.

to the hoast, but not into the tent till other seuen daies were fulfilled.

The signification was that we must declare by good arguments, we haue obtained not onely reconciliation, but sanctification through Christ, from such sinnes, before wee be admitted into the company of men: for both these *iustification and sanctification* doth the Apostle ioyne together, [c] 1. *Cor.* 6. and *Heb.* 10.

[c] 1. Cor. 6. 11. & Heb. 10. 22.

2. The [d] seuenth day after that, hee was to shaue off all his haire, both head, beard, & eye browes, and to wash his clothes againe, and his flesh in water. And so he was cleane to come into the tent the eighth day.

[d] Leuit. 14 9.

And [e] then he was to offer the eighth day two he lambes without blemish, an ewe lambe of a yeere olde without blemish, three tenth deales of fine flower for a meat-offering mingled with oyle, and a pint of oyle, vnlesse he [f] were poore. In which case then one lambe for a trespasse offring, one tenth deale of fine flower mingled with oyle, for a meate offering, and one pint of oyle, two turtle doues or two yong pigeons; one for a sinne offering, the other for a burnt offering sufficed.

[e] Leuit. 14. 10.

[f] Leu. 14. 21. 22

Heereof the Priest was,

1. To [g] take of the blood of the trespasse offering, and to put it vpon the lap of the right eare of him that should be clensed, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

[g] Leu. 14. 14.

2. To [h] take of the oyle, and powre it into the palme of his left hand, and to dip his right finger in the oyle, so being in his left hand, and to sprinkle of the oyle with his finger seuen times before the Lord, and of the rest of the oyle in his hand the Priest was to put vpon the lap of the right eare of him that was to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, where the blood of the trespasse offering was put, and the remnant of the oyle to powre vpon his head.

[h] Leuit. 14. 15 17. 17. 18.

These things signified, that in case of great offences, before

ere a man can be receiued into the boſome of the Church againe, there is required a generall expiation of the whole man, and of all his actions in the blood, and by the death of Chriſt, and a thorough ſanctification by his reſurrection. Such a change as the Apoſtle vrgeth to offenders in this kind, [i] *Act.*8. 2. *Cor.*12.

[i] Acts 8.22.23. 2.Cor.12.21.

Thus much of the perſons ceremonially vncleane: the cleane ones follow.

This cleannes was common to all that profeſſed piety, or proper to ſome certaine ones.

Generally all were cleane that clenſed themſelues according to the rite before mentioned. As appeareth in all theſe [k] places.

[k] Gen.35. 2. 3. Exod.19.10.11

It ſignified:

1. That [l] to thoſe that are waſhed & ſanctified through faith in Chriſt, all things are cleane and acceptable to God.

[l] Iob.1.5. [l] Rom.14.20. & Tit.1.15.

2. That we are to prepare our ſelues by faith and repentance, when wee come vnto Gods ſeruice. Wherefore [m] where that was to be found, though ſome defect were in the outward obſeruance, the good King *Ezechiah* is bould to powre out his prayer in their behalfe, 2.*Cron.*30. *The gratious Iehouah be merciſull* ſaith he, *to him that prepareth his whole heart to ſeeke Iehouah God, the God of his Fathers, though he be not clenſed according to the purification of the ſanctuary; And Iehouah heard him, and healed the people.* This leſſon our Sauiour giueth [n] *Matth.*5. When he biddeth vs, *If we come vnto the altar to offer our gift, and there remember that our brother, hath ought againſt vs, to go and be reconciled to our brother before we preſume to doe it.*

[m] 2.Cron.30. 18.19.20.

[n] Mat.5.24.28

The cleannes proper to ſome certaine ones (beſide the firſtborne, Prieſts and Leuites already ſpoken of, touching whom the law is generally giuen, *I will be ſanctified in thoſe that draw neere vnto me*) was that of the Nazarites.

A [o] Nazarite was ſuch a one as had made a vow of ſeparating himſelfe to the Lord in a ſpeciall holines.

[o] Numb.6.2.8. [p] Num.6.3.4.5. 6.7.8.

Which was, [p] to ſeparate himſelfe from all wine and ſtrong

ſtrong drinke, and the vineger made of them: from all drinke made of liquor of grapes, freſh grapes or dried: from euery thing which is made of the vine that yeeldeth wine: from nuts, both kernels & huskes: from all ſhauing of his haire: and from all mourning for the dead. And that for [m] a certaine time.

[m] Num.6.4.5. 13.

The perpetuall equity is, that wee ſhould flye all euill things, and whatſoeuer hath a ſhew of euill, with all the meanes and occaſions that lead thereunto. As the Apoſtle willeth, [n] 1. *Theſ.*5. and ſo doth [o] *Iude* apply it.

[n] 1.Theſ. 5.22.
[o] Iude verſ.23.

If [p] by ſome ſodaine chance, as one dying ſodainly by him ere hee were aware, hee had defiled the head of his Nazariteſhip, then ſhauing his head the ſeuenth day, and the eight day offering two turtles or yoong pigeons, one for a whole burnt offering, the other for a ſinne-offering, and a lambe of a yeere old for a treſpaſſe offring: he was ſo to ſeparate himſelfe according to the daies appointed for his Nazariteſhip, becauſe his firſt daies were voide.

[p] Numb.6.9. 10.11.12.

It ſignified the purity of Chriſt, that was ſo perfectly ſeparated from ſinners, as the Apoſtle ſaith [q] *Hebr.*7. that none could beare his figure in any perfection, vnleſſe purging of himſelfe from all ſinnes, he beginne his Nazariteſhip againe.

[q] Heb.7.26.

When [r] the vowes of his daies were out, then offering three lambs for a whole burnt offring, a ſinne offering, and a ſacrifice of thanksgiuing, he was to ſhaue his head, and to take the haires of his Nazarite ſhip and put it in the fire, which is vnder the ſacrifice of thankeſgiuing, and ſo hee might lay downe his Nazariteſhip.

[r] Num.6.15.16 17.18.19.20.21

The equity of all this was, that all theſe Nazarites were [s] holy in a ſpeciall manner, ſo ſuch as are ſpeciall ornaments in the Church, and excell in gifts and graces, ſhould ſhine alſo and giue light to other in all integrity and holines of life. As [t] *Paul* ſpeaketh of *Andronicus* and *Iunias*, that were famous among the Apoſtles.

[s] Num.6.8. Amos 2.11. Lam.4.7.

[t] Rom.16.7.

It ſignified.

1. Chriſt

1. Christ, aboue all other endued with all perfection of holines, [u] *Heb.7.*

2. That he should at the length communicate the like holines to his Church, *to sanctifie and cleanse it, and to make it to himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should be holy and without blame.* As *Paul* teacheth, [x] *Eph.5.*

[u] Heb.7.26.

[x] Eph 5. 26.27. 28.

Hitherto of persons cleane and vncleane. The second kinde of persons ceremonially considered were such as either in their persons or in some actions, which by Gods appointment they did, were types of Christ, as:

1. Prophets of whom they had a promise [y] made, that God would raise vp some of euery tribe (according to his good pleasure) from time to time in a perpetuall succession, till Christ the great Prophet should come.

[y] Deut.18.15. 16.17.18.19.20

And therfore these prophets were in some sort types & fore-runners of that great Prophet, and some of them ([z] as *Elizeus*) were anointed.

[z] 1.King 19.16.

2. Some other, types of Christ, in a more rare and extraordinary manner, as:

1. *Melchisedech* figuring both his person and office.

His person, when hee [a] meeteth *Abraham* as one without father, without mother, without kinred, hauing neither beginning of daies nor end of life, but likened to the sonne of God. As the Apostle expoundeth it, [b] *Heb.7.* for both so he was to *Abraham* (as touching these things) vnknowne: and *Moses*, as if he had had neither beginning nor end, passeth by both his natiuity and his death.

[a] Gen.14.18.19

[b] Heb.7.3.

Againe he figured his office, both Priesthood and kingdome.

His priesthood, not onely in that common manner that all other Priests did, but in a proper and peculiar sort, and that two manner of waies.

1. In that he was the most high priest of much excellency and worth, aboue *Abraham* or his posterity: for [c] as a greater then *Abraham* hee blessed him. And *Abraham* himselfe acknowledged this his preheminence, when hee, and

[c] Gen 14.18. 19.20. Heb.7.4.5.6.7. 8.9.10.

and in his loines, all that came from him, gaue him the tithes of the spoiles, as it was meet and iust he should, since as a Priest of a higher order he confirmed to *Abraham* the blessing, and gaue thanks for the victory.

[d] Psalm.110.4. [e] Heb.7.15.&c. to the end.

2. In that he was a [d] Priest for euer, whereby [e] the eternity of Christs priesthood was figured, that cannot passe from one vnto another.

[f] Gen.14.ibid. Heb.7.2.

Moreouer he [f] figured his kingly office in that by name he was *Melchisedech*, that is, *King of righteousnesse*, by place and office, *King of Salem*, that is, *of peace*, and as a King royally, and bountifully feasted *Abraham* and his followers.

2. *Abraham* in two actions, figured in a more speciall manner Christ and the good things we haue by him.

[g] Gal.4.22.23.

1. When [g] of Agar the handmaid, a bond woman, he begat according to the flesh, a sonne to bondage, which was cast out, that it might not inherit with the other son.

And when of his wife, a free woman, he begat *Isaac* by the free promise, not by any strength of his owne, but according to the spirit; which *Isaac* though he were persecuted of Ismaell the sonne of the bondwoman, yet enioyed the inheritance, when the other was cast out, for these things as the Apostle sheweth [h] *Galat.* 3. figured out the two couenants, of works and of faith.

[h] Gal.3.24.

[i] Gal.4.25.

The [i] first, that is to say *Agar*, figured *Sina*, which is scituate without the land of promise in *Arabia*, such as the earthly Ierusalem is, which engendreth children & bondmen; those which will bee Iustified by the couenant of works, solely or added to Christ. And therefore are cast out from the inheritance which they shall neuer obtaine.

[k] Gal.4.26.27. 28.29.30.

The [k] other figured the free couenant, such as is the heauenly Ierusalem, which engendreth sonnes according to the Spirit by the free promise, apprehended by faith onely vnto saluation; And shall inherit the promise when those that persecute them shall be cast out.

[l] Gen.22.2.9. 10.11.12. Heb.11.19. Iam.2.21.

2. When [l] by liuely faith he sacrificed (as touching his setled purpose, and resolution) his sonne *Isaac*, the onely sonne of the promise, for a whole burnt offering: and in a fi-

a similitude, receiued him as rising from the dead.

Which did liuely expresse that God the Father, deliuering vp his onely sonne to death as a sacrifice for our sins hath raised him from the dead: that hee might bee Lord both of the dead and of the liuing. As by comparison of that place, [m] *Heb.* 11. with [n] *Gen.* 22. and of [o] *Iohn.* 3. and [p] 1. *Iohn* 4. magnifying the loue of God, in that hee hath giuen his onely begotten sonne for vs, may appeare.

3 *Moses* many waies, but specially in three actions of his, bare this type most cleerely.

1. When [q] he deliuered the moral law written by God himselfe in two tables of stone. Which signified the hardnes of mans heart, and his corrupt nature, and disability to performe the Law. 2. *Cor.* 3.

2. When [r] taking the blood of calues and goates with water, and purple wooll and hyssope, he sprinkled both the booke and all the people, saying. This is the blood of the testament which God hath commanded vnto you.

Which [s] signified that the olde testament, as it respected the couenant of works, could procure to the people, nothing but guilt and condemnation; But by the free couenant of grace through faith, in Christ, ratifying that couenant by his death as by a testament, they should bee reconciled and taken into fauor with God, and haue his spirit to enable them to do it.

3 When [t] (because the skinne of his face shone bright) he returning to the people from God put (in the deliuering of the law) a couering vpon his face, till hee had made an end of communing with them, for that they were not able to behold his skin. But when he came before the Lord to speake with him, he tooke off the couer vntil he came out.

Which [u] figured that the Israelites had receiued a Law which scarce, and *y* only by the grace of Christ, they could looke to the end of; that is to say, to Christ. But when the Iewes should bee conuerted vnto God, then beholding the face of God, and the hardnes of their heart taken from them, they should acknowledge the end of the law: for so the Apostle expoundeth this 2. *Cor.* 3.

[m] Heb. 11. 19.
[n] Gen. 22. 2. 12
[o] Iohn. 3. 16.
[p] 1. Iohn. 4. 9.
[q] 2. Cor. 3. 3.
[r] Exod. 24. 8. Heb. 9. 19. 20.
[s] Ier. 31. 32. 33. 34. Heb. 8. 8. 9. 10. 11. 12. Luc. 22. 20. Mark. 14. 24. 2. Cor. 3. throughout the chapter, & Heb. 7. 22. 23.
[t] Exod. 34. 29. 30. 31. 32. 33. 34. 35.
[u] 2. Cor. 3. 7. 8. 9 10.

x Heb. 4.8. 4. *Ioſhua* x both in name and office figuring Chriſt. *Heb.*4.

y 2.Sam.7.15.16 17.18.19.27. Pſal.132.11.12. 13.14. Eſay.11.1. z Eſay 9.7. Ier.33 14.15. 16.17.18. Hoſh 3.4.5. Pſalme. 22. a Haggai.2.23. b 1.Sam.24.11. c 1.Samu.10.1. d Gen.49.10. e Pſalm. 8.6.8. f 2.Cron.6.1.2. 3.15.16.17.18. 19.20.21.

5. Dauid the King of Iſraell, to y whom was made the promiſe of Chriſt the Meſſias to come of his ſeed, and to ſit vpon his throne by iuſt ſucceſſion.

Wherefore z he carried a moſt cleere type and figure of Chriſt, in peace, in warre, in troubles, in regard of enemies of all kinds.

So did alſo his poſterity in ſome ſort, as a *Zerubbabel*, *Haggai* 2. yea and *Saul* before him who is called *the annointed of Iehouah*, b 1. *Sam.* 24. and c was annointed as a type of Chriſt: and ſo did in ſome ſort all the tribe of *Iuda*, d retaining the principality till Chriſt came.

6. *Salomon* f in the dedication of the temple. Wherein taking vpon him the Prieſtly function in praying and teaching, he conſecrated that houſe to the ſeruice of God by ſolemne prayer, imploring his preſence there in all neceſſities, therein being a liuely figure of Chriſt our interceſſor.

g Matth.11.9. h Iohn.1.23.

Laſtly hether may be referred the ſpeciall and extraordinary miniſtery of *Iohn Baptiſt* g *greater then a Prophet*, Whoſe office it was to point out our Sauiour Chriſt being now come into the world, and as a h Herald and Cryer to prepare his way after the manner of earthly Princes, that haue their vſhers and other officers to goe before them.

i Heb.12.16.

So much of the Perſons. Place ceremonially holy was the land of Canaan, a type of the Kingdome of heauen. Whereupon *Eſau* for ſelling his birth-right is taxed as a prophane perſon, i *Heb.*12.

k Numb.2.3.

For the bringing of them into this land of promiſe, two things are to be conſidered, firſt their marching towards it, then the putting them in poſſeſſion of it. In the march conſider the order or manner of the march, and the ceremony they obſerued. The order or manner of the march was that they pitched round about the tent of aſſembly. In k the forepart, towards the Eaſt, the ſtandard of the houſe of Iuda pitched according to their armies, to ſhew the principality that ſhould continue in thē euen vnto Chriſt.

The

The reſt of the tribes in the foure quarters, in the order preſcribed, *Numb.* 2.

The ceremonies were,

1. The [l] cloud was their direction, both when to reſt, & when to go on, for when the cloud was taken vp from the tabernacle, then they iournied: and where the cloud aboad, there they pitched. So as at the commandement of the Lord they iournied, and at the commandement of the Lord they lay ſtill.

[l] Num. 9. 15. 16. 17. 18. 19. 20. 21. 22. 23. Exod. 40. 36. 37. 38.

It [m] ſignified that the Church and all the faithfull are to reſt or to go on at the voice of Chriſt: for, *his ſheep hear his voice, and he calleth his owne ſheepe by name, and leadeth them out; And when he hath ſent forth his owne ſheepe, hee goeth before them, and the ſheepe follow him; for they know his voice.*

[m] Iohn 10. 3. 4.

2. Both [n] when the arke went forward, and when it reſted, *Moſes* vſed a prayer, as it is *Num.* 10.

[n] Num. 10. 35. 36.

It ſignified that [o] whatſoeuer we doe, we ſhould doe it vnder the ſauegard and in the name of God, for that is meant by reſting and going on, and importeth that which the Pſalmiſt ſpeaketh, [p] *Pſal.* 4. *I will lay me downe and ſleepe in peace, for thou Iehouah alone makeſt me dwell in ſafety.*

[o] Coloſſ. 3. 17.

[p] Pſalm. 4. 9.

The putting of them in poſſeſſion was by [q] diſtributing to euery tribe (except the tribe of Leui) their ſeueral inheritance by Lot, and that as God had foretolde it. The ſame is deſcribed *Ioſh.* 14. 15. 16. 17. 18. 19. chapters.

[q] Ioſh. 15. 1. 2. 3 & 18. 2. 3. 4. 5. 6. 7.

It ſignified that the elect doe freely and by Gods gift & his free lot vpon them, not by their owne merit, obtaine an inheritance in heauen. This we gather by [r] *Peters* calling of all Chriſtians, Gods *heritage*, or the lot of his inheritance. And our Sauiour teacheth it cleerely *Acts.* 26. *That they may receiue forgiuenes of ſins, and an inheritance among them which are ſanctified by faith in me.* Wherfore they that kept not the memoriall of their pedegree were held for ſtrangers, [ſ] *Ezra.* 2.

[r] 1. Pet. 5. 3

[ſ] Ezra. 2. 59.

Times ceremonially holie were whole yeares, [t] as the Sabbath yeare, or the yeere of Iubile.

[t] Gal. 4. 10.

[u] Leuit. 25. 4. 5. 6. 7. 8. 9. 10.

The [u] Sabbath yeere, was euery ſeuenth yeere, begin-

ning from the day of expiation, wherein the land all together rested. There was neither sowing nor cutting of their vineyards; they eat of the fruit of their former yeeres, and of those things, which the same yeere grew of their owne accord.

It signified our perfect rest from sinne, and all infirmitie, through Christ, in heauen. As the places for the Sabbath day before, *Coloss.2. Heb.4.* doe proue.

[x] Leuit.25.9. 10.11.12. The [x] yeere of Iubile, was euery fiftieth yeere, wherein with the sound of a trumpet vpon the tenth day of the seuenth month, they proclaimed freedome in the land to all inhabitants. They [y] were to take nothing out of any field to lay vp, but when neede was, had there to serue the the present turne; That yeere all returned to their houses possessions and inheritances, and seruants were set free. Wherefore according to the number of the yeers of Iubile did they buy and sell.

[y] Leuit.25.8. to the 17.

This yeere signified the full redemption wee haue by Christ. [z] *When the yeere of my redemed commeth*, saith *Esay*, that is the true Iubile which the legall rite did figure.

[z] Esay 63.4.

The proclaiming of freedome in the land, signified that Christ would one day with his owne voice proclaime full liberty and freedom from the tyranny of sinne, hell and Sathan. The Prophet so expoundeth it, [a] *Esay 61. The spirit of the Lord Iehouah is vpon me. Therefore Iehouah hath anointed me, he hath sent me to preach good tydings vnto the poore, to bind vp the broken hearted, to preach liberty to the captiues, and to them that are bound the opening of the prison, to preach the acceptable yeere of Iehouah*, alluding to this yeere of Iubile. Which in the Gospell our Sauiour applieth to himselfe, [b] *This day is this Scripture fulfilled in your eares.*

[a] Esay.61.1.2.

[b] Luke 4.21.

Other ceremoniall obseruances were partly in the vse of meats, partly in some of their iudiciall lawes.

Of the first sort are these three,

1. The law of vncleane meates for common vse. All [c] cleane, both grasse and liuing creatures, from the fall to

[c] Genes. 9.23.

Moses

Moses time: but then certaine of them pronounced vncleane and not to be touched nor eaten, as, all [d] beasts not being both clouen footed and chewing the cud.

All [e] in the waters that had not both fins and scales.

All [f] creeping foules that goe vpon all foure, except the Arbe, Solcam, Chargol, and Chargab, names to vs vnknowne.

It signified,

1. That nothing is lawfull to vs, not for our common vse, vnlesse it be sanctified by the word of God and prayer, as *Paul* writeth to *Timothy*. And therefore the [h] Oracle of God telleth *Peter*, *The things which God hath purified, count not thou polluted:* Attributing all to Gods making of them cleane.

2 That wee ought not to bee carried away with the diuerse and strange doctrines and manners of the heathen: but to haue our heart stablished with the Lord in grace & not in meates, as it is said [i] *Heb.* 13. And this reason God assigneth in the giuing of this law, [k] *Leuit.* 20. *Therefore ye shall put a difference betweene cleane beasts and vncleane, and betweene vncleane foules and cleane. Neither shall ye defile your selues with beasts and foules, nor with any creeping thing that the ground bringeth forth, which I haue separated from you as vncleane: But ye shall be holy vnto me, for I Iehouah am holy: who haue separated you from other people, that ye should be mine.*

2 The law of not [l] eating the blood of any beast, [m] vpon paine of excommunication, but to [n] powre it forth vpon the earth as water.

It signified:

1 Because blood was for expiation in sacrifices that we should learne to honour holy things, and not to make a mocke of them by employing them to common vse, vpon such paine as that law inflicteth.

2 That wee should be most carefull not to shed mans blood for the satisfying of our lust.

Both these reasons of the Law, the Lord himselfe deliuereth

[d] Leuit. 11.1.2. 3.4.5.6.7.8. Deut 14.3.&c.
[e] Leu.11.9.10. 11.12. Deut.14.9.&c.
[f] Leu. 11.13. 14.15.16.17.18. 19.20.21.22.23 24. 29.30.41. 42.43.44. Deu.14.11.&c.
[g] 1.Tim.4.5.
[h] Acts.10.35.
[i] Heb. 13.9.
[k] Leu.20.25.26
[l] Gen.9.4. Leuit.19.26.
[m] Leuit.17.10. Leuit. 7.16.17.
[n] Deut.12. 16. 24.

o Leu.17.11.12 uereth at once, o *Leuit.17. For the life of the flesh is in the blood: and I haue giuen it vnto you to offer vpon the altar to make an attonement for your soules: Therefore I say vnto the children of Israell, none of you shall eat blood, nor the stranger that sojourneth among you.* The latter p *Gen.9. But flesh with the life thereof, I meane with the blood thereof, shall ye not eat. For surely I will require your blood, wherein your liues are, at the hand of euery beast, will I require it. And at the hand of man, euen at the hand of mans brother wil I require the life of man:* Againe, q *Deut.12. Onely be sure that thou eat not the blood, for the blood is the life, and thou maiest not eat the life with the flesh.*

p Vpō the first giuing of the law, Gen.9.4.5

q Deut.12.23.

r Leuit.3.17. Leuit.7.13. 14. 15.

3 The r forbidding of them to eat the fat; not onely of beasts slaine for sacrifice; but in all common vse, of those beasts which a man may offer and were fit for sacrifice. But the fat of other beasts they were not forbidden.

It had the same signification which the blood before did signifie, as touching our honoring of holy things

Of their iudiciall lawes we will also name three.

s Deut.25.5.6. 7.8.9.10. Ruth.12.13.

1. That s if a man hauing a wife died without children, his brother or next kinsman was to take her to wife, or else to beare his perpetuall reproach; and then the next of kinne should do it. And heereof, before the Law, there is

t Gen.38.8.

u Ruth.1.11.

an example in Iudaes two sonnes, t *Gen.38.* Whereby, and by that which u *Naomy* saith to her two daughters in law, *Are there any moe sonnes in my wombe, that they may be your husbands?* It is further euident, that this was meant of naturall brethren, and was a speciall exception from the x generall Law against marrying of his brothers wife: But yet gaue no liberty to haue vnder this pretext more wiues then one at once. The y first borne that shee should beare, was to succeede in the name of his dead brother, that his name might not be put out in Israell, which sheweth that this was meant of dying without issue male, for females were not reckoned in the familie, and z *Deut.25.* speaketh of son expresly. It a signified the birth-right of Christ that should neuer dye.

x Leuit.18.16.

y Deut.25.6.

z Deut.25.5.

a Math.1.25.

2. They

2. They were forbidden to [b] let cattel of diuers kinds to engender to sow their fields with mingled seed, to weare a garment of Linsie-wolsie: to [c] plow with an oxe and an asse together. [b] Leuit. 19. 19, Deut. 22. 9 11. [c] Deut. 22. 10.

It signified that we are not to mingle mens commandements with the commandements of God, their worship with his seruice: nor to ioyne and match together the corrupt manners of the world, with the holines that becomes Gods children, or to ioyn with them in marriage, or other neere acquaintance, as the Apostle looking to this law doth teach vs [d] 2. *Cor. 6. Bee not vnequally yoaked with the vnfaithfull, for what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse? And what concord hath Christ with Belial? or what part hath the beleeuer with the vnfaithfull? and what agreement hath the temple of God with idols? Wherefore come out from among them, and separate your selues saith the Lord, and touch none vncleane thing, &c.* [d] 2. Cor. 6. 14. 15. 16. 17. 18.

3. Hanging, ceremonially was an accursed death. [e] *Deu.* 21. *Euery one that is hanged is accursed to God.* [e] Deut. 21. 23.

It figured that our Sauiour Christ should be hanged on the tree, and become accursed for our sakes, to redeeme vs from the curse of the lawe, as the Apostle expoundeth it. [f] *Gal. 3. Christ hath redeemed vs from the curse of the law, being made a curse for vs. As it is written, cursed is euery one that is hanged vpon the tree.* [f] Gal. 3. 13.

Other figures you may finde of particular and speciall promises, as the rainebow, Gedeons fleece &c. which I doe not heere speake of. These that are generall may suffice.

Now for the measure of their graces, which is the last thing we proposed, considering the darke light they saw by, the mists and shadowes cast before their eies, and the multitude of ceremonies; their knowledge could not bee so great and plentiful as hath bene since Christs comming. Wherefore those times, compared with these, are said to be the [g] childhood or infancy of the Church, that they sate then [g] Gal. 4. 1.

h 2. Pet. 1. 19.
i Gal. 4. 2.
k Gal. 4. 3.
l Dan. 12. 4.
m Math. 11. 11.

then as in a h darke place, in regard of the sunne-shine of the Gospell, and were vnder i schoolemasters and tutors, and vnder the k elements of the world, or vnder certaine rudiments. And l *Daniel*, speaking of these daies, saith, that then knowledge shall bee encreased. Our m Sauiour also telleth vs, that he that is least in the kingdome of heauen is greater then *Iohn Baptist*; Such a light doth the preaching of the Gospell cast in the firmament of the Church, excelling as far the ministry euen of *Iohn Baptist* himselfe, for cleerenes of reuelation, and plenty of graces, as that excelled the ministery of the law and of the prophets.

But hereof so much hath beene said in the second part of the Catechisme, as we shall not neede any further to enlarge this point.

So much therefore concerning the old Testament.

FINIS.

Errata, in the Treatise of the Olde Testament.

Fol. 1. line 14. reade one l. 16. r. Acts 16. 13. fol. 7. l. 1. r. Iehoua l. vlt. r. Heb. 11. 4. fol. 17. l. 21. r. anniuersarie. After fol. 24. amend the number of all the leaues for they are false till 42. the Errata following must be vnderstood of the follio, as it ought to be. fol. 26. l. 6. r. sinnes l. 24. dele 4. fol. 28. l. 4. r. one, a most singular one recorded. fol. 36. l. 6. r. calle. fol. 48. dele of God. fol. 61. l. 18. r. Heb. 9. 6. fol. 63. l. 17. dele, and l. 18. dele barres. fol. 64. l. 8. dele, out. l. 26. r. new. fol. 67. l. 15, dele in. l. 30. r. but at the. fol. 72. l. 29. in the beginning of the line, put the figure 2. fol. 73. l. 1. r. Tit. 3. 5. in the margine against l. 5. dele Tit. 3. 5. and say 1. King. 7. 23. There be many Errata in the misplacing of the quotations, which the diligent reader may easily obserue.

THE CRYER.

A SERMON PREACHED AT PAVLS CROSSE THE FIFTH OF FEbruarie.

By *Nathanaell Cannon*, Preacher of Gods word at Wokeingham.

I. TIMOTH. Chap. 5. vers. 20.

Them that sinne rebuke openly, that the rest also may feare.

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